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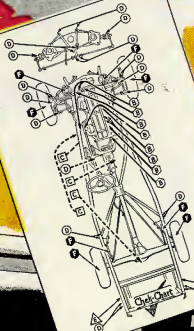
FEBRUARY, 1937
Volume 40 Number 2
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The IMPROVEMENT

FEBRUARY, 1937

VOLUME 40 NUMBER 2

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IEIRA



"The Glory of God is Intelligence"

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Managing Editor
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Associate Editor
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DO YOU KNOW?—

Who are the two women who have been honored by having their photographs reproduced on United States postage stamps? Page 110

What is the new approved plan for the Sunday morning meetings of the Priesthood Quorums and Sunday Schools? Page 68

What Mormon missionary group is being paid to present radio programs on some of Europe's largest and most influential stations? Page 92

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What unusual incident led William Cowper to write "God Moves in a Mysterious Way"? Page 100

What major European nations have no Mormon missionaries? Page 102

Which are adjudged to be the ten best motion pictures of 1936? Page 120

What Church women were active in the woman suffrage movement? Page 86

EXECUTIVE AND EDITORIAL OFFICES:
50 North Main Street, Salt Lake City, Utah

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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

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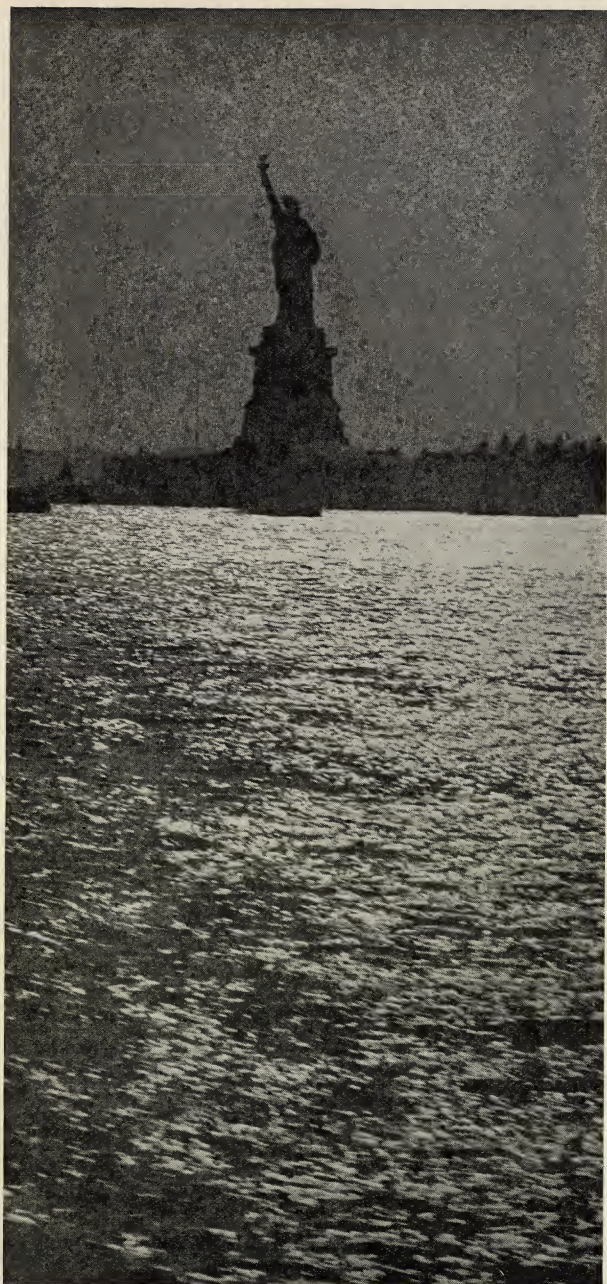
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The Cover

THIS STRIKING February subject photographed in Washington, D. C. by Lionel Green, shows the Washington Monument and the dome of the nation's capital as seen through the columns of the Lincoln Memorial—symbols of freedom, high purpose, and uncompromising principle reproduced together in the birth month of two of America's greatest patriots.



●

“Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ . . .”

—Ether 2:12, Book of Mormon

●

A PAGE FROM THE LIFE OF A BUSY MAN

A KILLING PACE FOR A YOUNG MAN—BUT THE PRESIDENT OF THE CHURCH THRIVES ON IT AT EIGHTY.

PAST EIGHTY years of age, President Heber J. Grant, notably out-works, out-travels, and out-serves younger associates, not excepting even those of early manhood. Frequent letters dictated by the President carry with them such comment as "it is now 4 a. m. and I have been dictating two hours," or other similar indicators of vigorous toil, early and late. And mission presidents, and even young missionaries have often been heard to express their need for rest when the President concludes his visits, because of their inability to "travel his pace."

A few weeks ago, Willard R. Smith, Cashier of Zion's Savings Bank and Trust Company, and a member of Ensign Stake High Council, accompanied President Grant on a trip, the activities of which he recorded in a letter to the President. This letter was brought to our attention by its writer, and because of the unusual and intensive activity it records on the part of a man in his eightieth year, we asked for permission to publish it, which permission being granted, we here do so in part:

Dear President:

I had the keen pleasure this last week-end of accompanying you to some of our southern cities, and with the thought only of prolonging your life, I hope you will not be offended by my reviewing your activities.

On Saturday, as you know, I met you in front of the News Building on Richards Street in the Lincoln Zephyr, immediately after you pressed the button setting the *Deseret News* press in motion, at a little after 3:30 p.m., September 12. Your night bag was in the car, and without returning home, we commenced the journey. We arrived in Nephi about 5:30 p.m., and drove to the home of George O. Ostler. We spent about a half hour talking to Mrs. Ostler regarding the ranch and other matters, and left there about 6 o'clock p. m. for Richfield, and arrived at the home of Eugene W. Poulson, Pres-

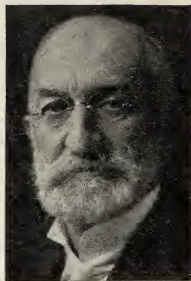
ident of the Sevier Stake at about 7:35 p. m. We immediately sat down to a splendid dinner prepared by Sister Poulson, and thereafter engaged in conversation until a little after 10 o'clock, when we retired to bed.

You had very little sleep during the night, were up three or four times, and finally arose about 7 o'clock and had breakfast around 8 o'clock. We thereafter immediately left with Brother Poulson for Sevier. We arrived at Sevier about a quarter to ten and were shown through the new chapel by Bishop James Levie and President Ware of the South Sevier Stake. The meeting convened at 10 o'clock, and after listening to the program you spoke for about an hour and ten minutes, and thereafter dedicated the meetinghouse.

During your talk you suggested that I remind you when you returned home, to send to the bishop for distribution in the ward, copies of your saying: "That which we persist in doing becomes easier to do, not that the nature of the thing has changed but that our power to do has increased." The bishop's name and address are: James Levie, Sevier Ward, South Sevier Stake, Sevier, Sevier County, Utah.

We left the meetinghouse at about twenty minutes to twelve, and immediately drove back to Richfield, where luncheon already awaited us. We scarcely had time to finish eating, and left for the Sevier Tabernacle at five minutes to one. The program was then conducted, and you spoke again for approximately an hour and then dedicated the tabernacle. We left the tabernacle immediately for the seminary where a program was again conducted, and you spoke for about a half hour, and then dedicated the seminary. We immediately left for Brother Poulson's, and without eating you were provided with a bag of grapes, peaches, and pears, and with Brother and Sister Young accompanying us, we left for Manti where we arrived at about fifteen minutes to six. We then went to the stake house where after some little conversation with the bishop and others, you set apart a new bishop and counselors (I do not have their names). We left Manti about ten minutes after six, and arrived at the meetinghouse in Nephi at about fifteen minutes after seven, where, without anything further to eat, we listened to the M. I. A. Conference program, and you spoke for approximately half an hour.

We then went to the home of Brother Belliston and remained up until about ten o'clock, when you retired, and the next morning advised me you had slept for about six and one-half hours.



PRESIDENT HEBER J. GRANT

You arose about twenty minutes to five the next morning, Monday, September 14, and after you had read for some time, Brother and Sister Belliston arose and breakfast was prepared and eaten. We were through about 8 o'clock. We left around 8:30 with Brother George Ostler and Brother Grace for the ranch. After driving over the ranch and partly around it, we returned to the home of Brother Grace, arriving there about fifteen minutes to eleven. We there discussed the value of the ranch, etc.

We then left for home, accompanied by Brother Grace and his two daughters, and arrived in Salt Lake City about 1:30 p. m., and immediately went to the Lion House for dinner. You went back to work and stayed at the office until about 7:30, and I went home to bed.

I am writing this letter so that you may be made aware of your activities during this journey, and in the hopes that it may warn you against similar strains, which I presume are common with you on most of your trips.

When I consider my youth, compared with your age, and that I was worn out afterwards, it is very apparent that you must receive special Providential strength. It is written that we shall not tempt the Lord, thy God, and to me you are really tempting Providence with such strains on your vitality.

I sincerely hope you will be a little more careful of your strength, and not put such strains upon yourself.

(Signed)

WILLARD.

Elapsed time—approximately forty-six hours from Salt Lake City, back to Salt Lake City again!—a killing pace for a young man, but the President of the Church thrives on it at eighty.

NEW PRIESTHOOD-SUNDAY SCHOOL PLAN ANNOUNCED

MELCHIZEDEK PRIESTHOOD DEPARTMENT, CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH, CHAIRMAN.

To the Presidents of Stakes
Dear Brethren:

DIFFICULTIES and some confusion have been reported from several stakes arising out of the administration of the present plan of holding Priesthood activity meetings following Sunday School classes during the Sunday School hour. To obviate these difficulties and to stimulate the work of the Priesthood quorums it has been decided by the Council of the Twelve, with the approval of the First Presidency and the concurrence of the First Council of the Seventy, and after consultation with the General Sunday School Superintendency, to submit to the stakes the following proposed changes in the procedure of Sunday morning:

MONTHLY QUORUM MEETINGS

Monthly quorum meetings of the Melchizedek Priesthood may be held during the Sunday School hour, following the opening exercises of singing, prayer, singing, and the administration of the Sacrament,—on the last Sunday of each month. These meetings may be continued until the adjournment of the Sunday School, thus providing a period of approximately 1¼ hours within which to transact quorum business and carry forward a program of study and other quorum activities as may be provided,—the course of study to be pursued will be the Gospel Doctrine lesson for the day on which the quorum meeting is held, it being understood, however, that regular quorum business shall take precedence over all other matters. Quorum officers will preside and quorums may adjourn without returning to the general assembly of the Sunday School. It will be well, however, to arrange for adjournment of quorum meetings at the same time as the adjournment of Sunday School, preferably at the sound of the bell, in order that confusion may be avoided.

In wards where complete quorums of Elders and Seventies are maintained no problem of transportation of quorum members to central places will be involved but in the

case of High Priests and where members of a Seventies' or an Elders' quorum reside in several wards, it will become necessary for such members to choose one of the several wards in which they reside as the place for their monthly quorum meeting. In such cases it is recommended that the monthly quorum meetings be distributed among the wards of the stake, that is, a High Priests' quorum meeting in one ward, a Seventies' quorum meeting in another ward, and an Elders' quorum meeting in another ward in such manner as to provide, if practicable, that there shall be a quorum of Melchizedek Priesthood meeting in each ward of the stake on each last Sunday. This will not leave any ward without some of the Higher Priesthood in attendance.

Where the High Priests or other quorums of Melchizedek Priesthood desire to continue monthly quorum meetings already established at a time other than during the Sunday School hour, groups of these quorums residing in the several wards will hold group meetings during the same period that is allotted to the quorums of Seventies and Elders.

PRIESTHOOD CLASS WORK

Members of the Melchizedek Priesthood on each Sunday of the month, excepting only the last Sunday, will participate in the Sunday School Gospel Doctrine classes for which a period of about one hour and five minutes will be hereafter provided. It is believed that with the extension of the class period and the provision made for at least a limited consideration of the Gospel Doctrine lessons during the monthly quorum meeting, the class work of the Priesthood will receive substantially more time and attention than it has received heretofore.

WEEKLY ASSIGNMENT AND CHECKING

For the purpose of enabling the Priesthood quorum officers to make their assignments and check the activities of members and committees,

it is allowable for quorum presidencies and committee chairmen to use a few minutes if necessary at the beginning of each Gospel Doctrine class.

WOMEN AND GIRLS

The General Sunday School Board will provide on the last Sunday of each month, during the time that quorum meetings are held, a suitable program for the women.

AARONIC PRIESTHOOD

Arrangements have been made with the Presiding Bishopric to hold the Priesthood activity meeting of the Lesser Priesthood for a full 25-minute period preceding the class work of the Sunday School instead of following the class work as at present provided.

The brethren of the Aaronic Priesthood will also convene in a monthly meeting on the last Sunday of each month at the same hour when the brethren of the Melchizedek Priesthood are meeting, at which they may transact quorum business, attend to such matters as will properly come before them, it being understood that the courses of study to be pursued in the time remaining should be the Sunday School courses for the Aaronic Priesthood quorums.

DETAILED PROGRAM OF EXERCISES

The General Sunday School Superintendency will send a letter to all Stake Superintendencies advising of the changes herein mentioned and giving specific directions with reference to the adjustment of the Sunday School program. It is hoped that you will confer with the stake Sunday School superintendent and see that the arrangements are perfected. It is expected that the new plan will become operative as soon as possible.

ADVANTAGES

It is hoped that the adoption of the foregoing plan will solve a number of problems that are now

New Priesthood-Sunday School Plan Announced

found to exist in various parts of the Church and be helpful in the following respects:

First—It will provide a more convenient hour for the monthly quorum meetings of the Melchizedek Priesthood which has always been a real need among the quorums.

Second—Monthly stake Priesthood union meetings, relieved of the necessity of making provision in their programs for monthly quorum meetings, will be better able to provide that which is probably their chief objective, namely, training for the officers of the quorums that quorum officers may have at least equal opportunities to learn their duties that the officers of our auxiliary organizations have long enjoyed. We feel that in every stake there must be provided adequate facilities for the training of quorum presidencies.

Third—The arrangement should obviate all of the confusion which has been reported from some quarters attending the adjournment of the Sunday School. There will be no classes of the boys of the Lesser Priesthood to adjourn at a time so nearly approaching the closing of Sunday School as to induce them to leave the school without participating in its closing exercises. The women will also be provided for until the end of the school period and the quorums of the Higher Priesthood must cooperate in helping to maintain orderly closing exercises.

Fourth—It is believed that if bishops will call on quorums as units through their presiding officers to perform service in the ward such as block teaching, special projects, etc., these assignments would tend to conserve the integrity of the quorum and make the members more fully appreciate quorum opportunities for service. Emphasis on the quorum integrity and unity will do much to accomplish this end. If a bishop sends a message to the quorum through the quorum presidency, he helps to establish respect for the presidency and enhances their influence.

We feel confident that with the

REED SMOOT AT SEVENTY-FIVE

THE NATION'S PRESS PAYS TRIBUTE TO HIS SERVICE AND HIS LIFE'S PHILOSOPHY.

THE NATION's press paid tribute to Reed Smoot, his record of service and his life's philosophy on the occasion of his seventy-fifth birthday anniversary, January 10, 1937. Concerning this distinguished statesman and churchman, the Associated Press commented as appears in column 3 in the reproduction from the *Los Angeles Times* of January 13, 1937. This story was carried by leading newspapers throughout the nation.



REED SMOOT

full cooperation of the stake presidencies, the bishops, the quorum presidencies, and the Sunday School officers, the foregoing suggestions may be incorporated in the program of Church activities of the Sunday forenoon with great profit to all concerned.

Sincerely yours,

THE COUNCIL OF THE TWELVE
By RUDGER CLAWSON,
President

Note:—These suggestions have been approved by the Presiding Bishopric for the Aaronic Priesthood.

Smoot Deplores Time Waste

Former Utah Senator at 75 Says People Sleep Far Too Much

SALT LAKE CITY, Jan. 12. (AP) Reed Smoot, thirty years a Senator and now exclusive church worker, at the start of his seventy-fifth year today bemoaned a people who "sleep too much."

"There are many who work but forty hours a week and sleep eight or nine hours a day," the former Senate dean charged. "That is deplorable waste of a most precious resource—time."

SIX HOURS ENOUGH

"A person in perfect health can work ten, twelve or even fourteen hours a day and thrive on not more than six hours of sleep."

Smoot, who observed his seventy-fifth birthday Sunday, for most of his life has exercised the principles of "plenty of work and not too much sleep." During a long period as chairman of the Senate Finance Committee he often worked as many as twenty out of the twenty-four hours, he said.

"But I'm getting old and I'm tapering off a little now," he smiled. Tall, white-haired and energetic, he could pass for a man of 60 years.

ADVICE TO YOUNG

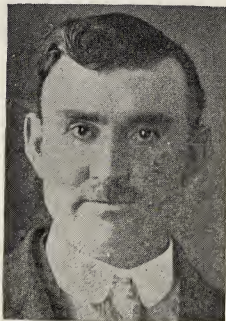
For the nation's young men, Smoot suggested these principles:

"Keep busy. Keep bodily clean. Have high ideals. Remember that idleness is the devil's workshop. Eat plain foods. Avoid hot drinks. Never touch intoxicating liquors of any kind."

The WILLING Worker and the NEEDY Worker

By MARK AUSTIN

A Member of the General Committee of the Church Security Program



MARK AUSTIN

THE Church Security Plan has undoubtedly been very helpful in many ways in providing some work for those who need it, as well as food and clothing. It has brought about a stronger cooperative spirit among those who have taken part and has developed a stronger brotherhood among the members of the Church. It has encouraged people to go forward collectively in providing for themselves, in part at least.

One of the outstanding features, however, is that it has given an opportunity for quorums of the Priesthood to become active in helping each other in engaging in quorum projects of a temporal nature, thus bringing the members closer together so as to develop in the quorum a greater respect and love and appreciation for the protection and help that they may render to each other in time of need. It has enabled quorums more nearly to assume the proper responsibility that belongs to the quorums, as recommended by President David O. McKay at the October conference.

In the rural or farming districts, members have a splendid opportunity to engage in farm projects, and to produce food products, which may be stored for use when needed by quorum members or others. In the operation of these farm units the very best of farm practice can be adopted. In all quorums, some members are better farmers than others, and they can give to their members information relative to the better farming methods, which some of them may not have followed before. This will increase the crop yield and make farming more profitable.

Last fall when the writer was traveling through one of the stakes of Zion the president of the stake was quite ill and the season was getting late and his late-maturing crops had not been harvested. Quorum members went, without solicitation from the president, and

IT IS TO BE HOPED THAT MUCH OF THE WORK OF THE SECURITY PLAN WILL BE DONE BY THOSE WHO NEED ASSISTANCE, TO RELIEVE SOMEWHAT THOSE WILLING WORKERS WHO DO SO MUCH AND NEED SO LITTLE.

harvested his crop for him so that it would not be lost. Undoubtedly this kind act was very much appreciated by the president who had given so much of his time freely to help the members of his stake and their families by giving them counsel and advice for their guidance, both temporally and spiritually, and who had given manual labor, when it was needed, the same as those over whom he presided were doing.

Much work was performed by the quorums throughout the Church in agricultural projects in 1936, and much preparation has been made in the selection of soil and in fertilizing and fall plowing for next year's planting. Without question much more will be done in the coming season than was done last season, notwithstanding that a very good showing was made by some stakes, wards, and quorums last year.

It is to be hoped that much more of the work in the production of these crops will be done by those who need the products than was done last year. This will relieve,

to some extent, those who did so much work, while those who needed assistance did so little.

The main purpose of the inauguration of this program, as announced by the First Presidency and their associates, was to find employment where needed for the unemployed or the partly unemployed, that they might be able better to provide for themselves and their families.

It is the further object and purpose of the Church to develop among its members the spirit of love and friendship and brotherly kindness and ideal standards of living for the spiritual and temporal blessing of all the people, that these important influences may spread throughout all the world, because the Church recognizes that all our Father's children should live in peace, prosperity, and contentment, and have a high regard for each other.

The world is woefully lacking in these important things, and many of our statesmen and thinkers of the nations have announced that many of the nations of the earth are threatened with disaster and destruction because of the lack of love and good will and spirituality, and recognition of God's high purposes toward his children in the journey of life, which is "to bring to pass the immortality and eternal life of man."



"I THINK — I AM"

By HARRISON R. MERRILL

A TRUE SHORT SHORT STORY



JUDGE JETHRO sat down in one of the luxurious chairs in the mayor's office and looked steadily across the table at his friend the mayor.

"You're not going to let them rope you into that job, are you?" he asked sternly.

"I think I am," he replied, smiling just a little.

"Well, of all the fools . . ." the judge began.

"Don't be too severe," Mayor John H. Rasmusson cut in. "Darn it all, Judge, there are some things a fellow just has to do for his Church."

"You're doing enough, aren't you?" the judge asked. "Dentist, Mayor, Gospel Doctrine class teacher—what more ought you to do?"

"Well," the Mayor answered, "just about anything the Church asks of me."

The two men were friends of long standing, though the judge was not a member of the Church and the Mayor was.

"Why?" the judge spoke sharply. "Well, there's why." The Mayor took a book from his desk and, opening its pages, handed it to the judge. "There's the story. Read it while I make this phone call and you'll know why."

SVEN RASMUSSEN was an emigrant from Sweden, one of the common people. When he heard the Gospel message he was converted and baptized. Saving his meager wages, he and his wife had their hearts set upon Zion.

At last the great day arrived. Their savings were sufficient for their fare. Reaching Florence, Nebraska, after a long voyage and a hard journey overland, they purchased a cart and prepared to walk to Zion.

Sven was a violinist and carried with him his precious instrument.

One night they reached a camp on the North Platte River in which there were men on their way East

from Great Salt Lake Valley. After they had made their camp and eaten their frugal meal of bacon and bread, they sought out the strangers hoping to have word from the City of the Saints. To their surprise, they discovered that one of the members of the party was the Elder who had taught them the Gospel.

Sven Rasmusson lost no time in finding the Elder. He came upon him as he sat upon the tongue of his wagon watching his horses finish their feed of oats. Sven was greeted warmly but noticed a reserve in the manner of the Elder.

After the first greetings were over and each had asked the other many questions, the Elder said:

"Brother Rasmusson, turn back. I found I was mistaken. While the doctrine of the Church is fine, the authorities are unfair. I have left the Church and am returning to the old family home in New Jersey and expect never to return. Turn back before it is too late."

Sven was shocked beyond measure.

"Are you trying to tell me that you have apostatized?" he asked.

"Not exactly—yet," the Elder answered, "but I am tired of it all. Utah is a rough, uncouth land without the semblance of culture. I have decided that I was mistaken. There is no one true Church; many are true. You'll starve there for things of culture."

"But I don't understand."

"I know you don't now, but think it over and if in the morning you will turn back, you may go with me. I'll haul you and your belongings in my wagon."

SVEN RASMUSSEN went back to his camp and his frail young wife, broken-hearted. Long into the night they talked of their testimony and of the young Elder who had taken them the Gospel. When at last they prepared to retire, they knelt beside their tiny camp and offered up a prayer to God for guidance.

The following morning Sven Ras-

musson sought out Elder Beckstrand.

"Well, what is the verdict?" the Elder asked. "Will you go back with me?"

The Swede shook his head sadly. "No," said he, "we're going on. My wife and I talked it over—talked most of the night. We found, Elder Beckstrand, that we were not converted to you, but to the Gospel of Jesus Christ. We're going on."

"But Brother Rasmusson, there's no culture there; there's . . ."

Mr. Rasmusson raised his hand to stop the speaker.

"I'll take some culture," he said solemnly—"I and my violin. We are sorry that you have left the Church, that you are leaving Zion. We learned to love you, Elder Beckstrand, and, I hope, we shall always love you, but we'll not follow you." "You're making a mistake, Brother Rasmusson," the Elder remonstrated.

"No," said Rasmusson, "it is you who are making the mistake. I bear you my testimony that God lives, that He made known His will to the Prophet Joseph Smith; he answers our prayers. And now good-bye. You may turn back, but my wife and I will go on. We may die on the journey; we may never reach Zion, but we'll know that we have espoused a grand cause."

In the old country they were of the peasant class. No way was open to their sons and daughters. They reached Utah. One son became a superintendent of schools, another a mayor of his city, a dentist, and a respected citizen.

The judge laid down the book.

"So what?" he asked.

"Sven Rasmusson was my father," the Mayor answered. "Do you see the light in the office across the corner. That's my office. You've seen my home—a perfect little heaven among the flowers. Had it not been for the Gospel—the Church—I probably would be a peasant in Sweden today. Yes, Judge, I think I'll take the job."

"I don't blame you, John," he said holding out his hand. "I'd take that job, too, if I were you."



IS THE UNITED STATES a CHRISTIAN NATION?

By ROBERT MURRAY STEWART

*Attorney at Law and Past President, Utah Chapter,
Sons of the American Revolution*

THE SUPREME COURT HAS SAID THAT IT IS: THE HISTORY, TRADITIONS, AND INSTITUTIONS OF THIS LAND ELOQUENTLY SPEAK THAT AS SUCH IT WAS ESTABLISHED. THIS AND FUTURE GENERATIONS MUST KEEP IT SO.

IS THE United States a Christian Nation? The Supreme Court of the United States has said that it was.

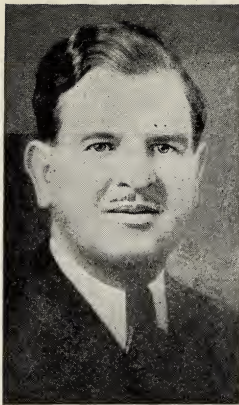
It seems that during the last century it had become the practice of large capitalists in this country to contract with their agents abroad for the shipment of great numbers of an ignorant and servile class of foreign laborers, under contracts by which the employer agreed, on the one hand, to prepay their passage, while, on the other hand, the laborers agreed to work after their arrival for a certain time at a low rate of wages. The effect of this was to break down the labor market, and to reduce other laborers engaged in like occupations to the level of the assisted immigrant. The evil finally became so flagrant that an appeal was made to Congress for relief, which Congress granted by the passage of an act which provided that it should be unlawful for any person, etc., to prepay the transportation, or in any way assist or encourage the importation or migration of any alien into the United States, under contract made previous to the importation or migration of such alien, to perform labor or services of any kind in the United States.

The Reverend E. Walpole Warren was an alien residing in England, and it appears that the Holy Trinity Church of New York City entered into a contract with him whereby the Reverend Warren was to move to the city of New York and enter into the services of the Holy Trinity Church as Rector and Pastor; and in pursuance of the contract Warren did come to New York and serve the Church as rector and pastor, the Holy Trinity Church having advanced his passage. The United States brought an action against the Reverend Warren under the above law and the lower court held that his presence in the United States was illegal. Reverend Warren appealed his case from the lower court to the United States Supreme Court, and in February, 1892, the United States Supreme Court rendered its decision reversing the decision of the lower court. The precise question that was raised was whether a non-resident non-citizen of the United States might be admitted to the United States having prior thereto entered into a contract to preach the Gospel of Christ in New York City, and to have his transportation to the United States prepaid, or be denied the right of

entry to the United States on the theory that he was coming to labor or perform service in the United States under contract and others were prepaying his transportation expense, all of which was unlawful and forbidden by Chapter 164, 23 St., p. 332.

In the course of the opinion, which was written by Mr. Justice Brewer the United States Supreme Court has the following to say:

... But, ... no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation. The commission to Christopher Columbus, prior to his sail westward, is from "Ferdinand and Isabella, by the grace of God, King and Queen of Castile," etc., and recites that "it is hoped by God's assistance some of the continents and islands in the ocean will be discovered," etc. The first colonial grant, that made to Sir Walter Raleigh in 1584, was from "Elizabeth, by the grace of God, of England, France and Ireland, queen, defender of the faith," etc.; and the grant authorizing him to enact statutes of the government of the proposed colony provided that "they be not against the true Christian faith now professed in the Church of England." The first charter of Virginia, granted by King James I, in 1606, after reciting the application of certain parties for a charter, commenced the grant in these words: "We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Re-



ROBERT MURRAY STEWART

ligion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government; DO, by these our Letters-Patents, graciously accept of, and agree to, their humble and well-intended Desires."

Language of similar import may be found in the subsequent charter of that colony, from the same king, in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the pilgrims in the Mayflower, 1620, recites: "Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern parts of Virginia: Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid."

The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-39, commence with this declaration: "Forasmuch as it hath pleased the Almighty God by the wise disposition of his diuine prudence so to Order and dispose of things that we the Inhabitants and Residents of Windsor, Hartford, and Wethersfield are now cohabiting and dwelling in and vpon the River of Conectecotte and the Lands thereunto adioyning; And well knowing where a people are gathered together the word of God required that to maintayne the peace and vnion of such people there should be an orderly and decent Gouernment established according to God, to order and dispose of the affayres of the people at all seasons as occasion shall require: doe therefore assotiate and conioyne ourselves to be as one Publike State or Commonwelth; and doe, for our selues and our Successors and such as shall be adioyned to vs at any time hereafter, enter Confirmation and Confederation

together, to mayntayne and presearue the liberty and purity of the gossell of our Lord Iesus wch we now presse, as also the discipline of the Churches, wch according to the truth of the said gossell is now practised amongst vs."

In the charter of privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: "Because no People can be truly happy, though under the greatest Enjoyment of Civil Liberties, if abridged of the Freedom of their Consciences, as to their Religious Profession and Worship; and Almighty God being the Only Lord of Conscience, Father of Lights and Spirits: and the Author as well as Object of all diuine Knowledge, Faith, and Worship, who only doth enlighten the Minds, and persuade and convince the Understandings of People, I do hereby grant and declare," etc.

Coming nearer to the present time, the declaration of independence recognizes the presence of the Divine in human affairs in these words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." "We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by Authority of the good People of these Colonies, solemnly publish and declare," etc.; "And for the

support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

If we examine the constitutions of the various states, we find in them a constant recognition of religious obligations. Every constitution of every one of the 44 states contains language which, either directly or by clear implication, recognizes a profound reverence for religion, and an assumption that its influence in all human affairs is essential to the well-being of the community. This recognition may be in the preamble, such as is found in the constitution of Illinois, 1870: "We, the people of the state of Illinois, grateful to Almighty God for the civil, political, and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations," etc.

It may be only the familiar requisition that all officers shall take an oath closing with the declaration, "so help me God." It may be in clauses like that of the constitution of Indiana, 1816, art. 11, page 4: "The manner of administering an oath or affirmation shall be such as is most consistent with the conscience of the deponent, and shall be esteemed the most solemn appeal to God." Or in provisions such as are found in articles 36 and 37 of the declaration of rights of the constitution of Maryland, (1867): "That, as it is the

THE NEW SUPREME COURT BUILDING, WASHINGTON, D. C.





duty of every man to worship God in such manner as he thinks meet acceptable to Him, all persons are equally entitled to protection in their religious liberty: wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his peace, or safety of the state, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights; nor ought any person to be compelled to frequent or maintain or contribute, unless on contract, to maintain any place of worship or any ministry nor shall any person, otherwise competent, be deemed incompetent as a witness or juror on account of his religious belief: provided, he believes in the existence of God, and that, under his dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefore, either in this world or the world to come. That no religious test ought ever to be required as a qualification for any office or profit or trust in this state, other than a declaration of belief in the existence of God; nor shall the legislature prescribe any other oath of office than the oath prescribed by this constitution." Or like that in articles 2 and 3 of part 1 of the Constitution of Massachusetts, (1708): "It is the right as well as the duty of all men in society publicly, and, and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe. . . . As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion, and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God and of public instruction in piety, religion, and morality: Therefore, to promote their happiness, and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic or religious societies to make suitable provision, at their own expense, for the institution of the public worship of God and for the support and maintenance of public Protestant teachers of piety, religion, and morality, in all cases where such provision shall not be made voluntarily." Or, as in section 5 and 14 of article 7 of the constitution of Mississippi, (1832): "No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this state. . . . Religion, morality, and knowledge, being necessary to good government, the preservation of liberty, and the happiness of mankind, schools, and the means of education, shall forever be encouraged in this state." Or by article 22 of the constitution of Delaware, (1776): which required all officers, besides an oath of allegiance to make and subscribe the following declaration: "I, A. B., do pro-

fess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."

Even the constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the first amendment a declaration common to the constitution of all the states, as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," etc., and also provides in article 1, page 7, (a provision common to many constitutions), that the executive shall have 10 days (Sundays excepted) within which to determine whether he will approve or veto a bill.

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning. They affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons. They are organic utterances. They speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. Com.*, 11 Serg. & R. 394, 400, it was decided that, "Christianity, general Christianity, is, and always has been a part of the common law of Pennsylvania; . . . not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience to all men." And in *People V. Ruggles*, 8 Johns. 290, 294, 295, Chancellor KENT, the great commentator on American Law, speaking as chief justice of the supreme court of New York, said: "The people of this state, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order." *

The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community is an abuse of that right. Nor are we bound by any expressions in the constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately the like attacks upon the religions of Mahomet or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those impostors." And in the famous case of *Vidal v. Girard's Ex'rs*, 2 How. 127, 198, this court, while sustaining the will of Mr. Girard, with its provision for the creation of a college into which no minister should be permitted to enter, observed: "It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania."

If we pass beyond these matters to a view of American life, as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of an oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative

bodies and most conventions with prayer; the prefatory words of all wills. "In the name of God, amen!" the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. In the face of all these, shall it be believed that a congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?

Suppose, in the congress that passed this act, some member had offered a bill which in terms declared that, if any Roman Catholic church in this country should contract with Cardinal Manning to come to this country, and enter into its service as pastor and priest, or any Episcopal church should enter into a like contract with Canon Farrar, or any Baptist church should make similar arrangements with Rev. Mr. Spurgeon, or any Jewish synagogue with some eminent rabbi, such contract would be adjudged unlawful and void, and the church making it be subject to prosecution and punishment. Can it be believed that it would have received a minute of approving thought or a single vote? Yet it is contended that such was, in effect, the meaning of this statute. The construction invoked cannot be accepted as correct. It is a case where there was presented a definite evil, in view of which the legislature used general terms with the pur-



pose of reaching all phases of that evil; and thereafter, unexpectedly it is developed that the general language thus employed is broad enough to reach cases and acts which the whole history and life of the country affirm could not have been intentionally legislated against. It is the duty of the courts, under those circumstances, to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute.

The judgment will be reversed, and the case remained for further proceeding in accordance with this opinion."

THE MATTER having been presented to our Supreme Court and the opinion handed down as referred to, the decision becomes the fundamental law of the land and will so remain until Congress will have adopted new laws abrogating and setting aside the principles announced in the decision, which new laws shall have been approved by the President of the United States, or if by him vetoed, be repassed by a two-thirds majority vote of both houses of Congress.

It is of deep significance to Latter-day Saints to see how nearly the foregoing decision conforms to the words of the Lord concerning this choice land of our possession, as found in the Book of Ether in the Book of Mormon, 2:6 to 12 inclusive, which follows:

"And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

"And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should

come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people;

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them.

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity;

"For behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

It will be noted that the land, according to the Jaredite prophet, will be a land of promise only to those who serve the God of the land who is Jesus Christ. The decision of the United States Supreme Court declaring the nation and its government to be Christian was delivered more than forty years ago. Could

it now be truly said that after forty years of progress and the ushering in of new generations that we still are a Christian nation? The answer doubtless is that we are still a Christian nation, although the trend seems to be away from a true worship of the God of the land, Jesus Christ.

In view of the dire predictions contained in the foregoing prophecy, viz., that we shall be free from bondage, and from captivity, and from all other nations under heaven, if we will but serve the God of the land, who is Jesus Christ, it behooves us as a nation and as a people, to take heed to the word of the Lord and see to it that we keep the commandments of God, and that we teach our posterity to do likewise, for otherwise we may expect that the prophecy of the ancient American prophet will be fulfilled and our promise of freedom will be withdrawn and we, together with our posterity, through disobedience and unrighteousness may become subject to the rule of foreigners.

May it always and ever be that our land and our nation, which has been officially decreed by the highest court of the land—the United States Supreme Court—to be a Christian nation, always be preponderantly Christian and righteous, so that the agency and freedom of conscience to worship God without dictation which we have inherited, may be the heritage of our children and of our children's children to the last generation.

LOS ANGELES STAKE CHALLENGES AGAIN

December 28, 1936.



GEORGE A. BAKER

"The Improvement Era,"

50 No. Main St.,
Salt Lake City, Utah.

Dear Brethren:

AS a result of the indirect dare implied in the three paragraphs on Page 4 of the latest "Improvement Era Digest," dated December 9, 1936, we of the Los Angeles Stake have resolved to sell at least 1,000 "Eras" before the coming campaign concludes next April.

We are now in process of effecting elaborate plans to attain this end and our big drive will commence some time in February. Instead of being unlikely it is likely that the total of 1,051 will be reached again, notwithstanding the fact that our stake has been divided since last year.

Kindest regards and with every good wish for the coming New Year.

Yours very truly,
GEORGE A. BAKER,
Superintendent.

ALONZO A. HINCKLEY

WHOSE MONUMENT NOW, EVEN AS IT WAS IN LIFE, IS A NOBLE FAMILY, THE ESTEEM OF HIS FELLOW MEN, AND UNSELFISH SERVICE IN THE CAUSE OF RIGHTEOUSNESS.

By JAMES H. WALLIS



ALONZO A. HINCKLEY

IT is a glorious thing to live a life full of service to one's fellowmen; replete with deeds of unselfish devotion to a righteous cause; brimming with activities, crowned with successful achievements; at all times illustrating a nobility of character that can be set before the youth as an example to emulate; rich in acts of kindness; marked by the cardinal virtues of truth, honesty, and courage, coupled with rare mental attainments. Alonzo A. Hinckley lived such a life. He passed away like a beautiful ray of sunset, with an abiding assurance of a glorious and brilliant sunrise upon the morrow.

Though he had been ill for a little more than a year, the death of Apostle Hinckley, Tuesday morning, December 22, 1936, came as a shock to his vast circle of friends and associates and to the Church membership. After having spent a year in California recuperating from a serious

illness Elder Hinckley returned to Salt Lake in October. Though weak from his long confinement, he attended part of a Sunday session of the October, 1936, semi-annual Conference. It was his first public appearance for many months and also his last.

THE FIRST PRESIDENCY, as soon as the death of Elder Hinckley was announced, paid the following high tribute to his life of activity and service:

"We are deeply grieved this morning over the passing of our beloved associate and fellow worker, President Alonzo A. Hinckley. However, having known how serious was his ailment, we realize that it is only through the power of faith and President Hinckley's indomitable will that he had been with us during the last twelve months or more. We are grateful that his time with his loved ones has been thus prolonged.

"Readiness to answer the final summons is everything; and President Hinckley was ready. As a husband and father he was

ideal; as a community builder, outstanding; as a man, noble and gracious, pure in soul; as a leader, able and exemplary; as a friend, loyal and true; as an Apostle of the Lord, unwavering in his testimony of the living Christ. Truly, 'a prince and a great man has fallen this day.'

"Our love and sympathy go out to his devoted wife and upright family. May the realization of their husband and father's nobility and of his many worthy achievements bring to them solace and peace in this hour of bereavement."

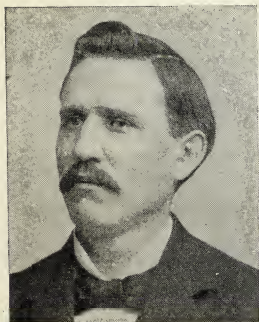
His fellow associates of the General Authorities also joined in a public expression of their feelings, testifying to the good life and loyal service of their departed fellow-laborer.

President Grant presided at the funeral services, which were held in the Tabernacle, Thursday, December 24. Speakers who paid glowing tribute to Elder Hinckley's remarkable accomplishments and devotion to his Church, community, and family were: President Grant, President McKay, Elders George Albert Smith, Joseph Fielding Smith, and former Governor Charles R. Mabey.

At the conclusion of the impressive services, President Grant said:

"I have no hesitancy in saying that those who knew this man best loved him most, and that God loved him. The many kind things that have been said here regarding him have not been overdrawn. There are occasions when death comes that people speak only good of the deceased, and of course it is right that they should do this, but many times the praise is almost more than the person is entitled to. There has not been a word said here today in praise of this man's integrity, honesty, and devotion to God and his religion, his family, his

A. A. HINCKLEY AND HIS WIFE ABOUT THE TIME HE FILLED A MISSION TO HOLLAND.





ELDER HINCKLEY AND HIS
THREE LIVING SONS

friends, and his state that is not absolutely true, because he is entitled to all the praise that has been spoken here."

President David O. McKay's consoling address revealed the fact, unknown generally to the people, that as far back as November, 1935, doctors had told Elder Hinckley that his illness would be fatal. Thereupon he wrote to the First Presidency of the Church, expressing a feeling of resignation and reiterating his testimony to the restoration of the Gospel:

President McKay read from the letter written by Apostle Hinckley:

"This would be to a soul without faith doleful indeed. . . .

"I assure you I am not deeply disturbed over the final results. I am reconciled and I reach my hands to take what my Father has for me, be it life or death. With a spirit of thanksgiving, and I trust free from vanity or boastfulness, I look over the past with satisfaction. I would not turn the leaf down on any chapter of my life. So far as I know, I have honored my Heavenly Father with my time, my humble talents, and all the means that He has blessed me with and I have dealt justly with all men. I have fought, but I have fought fairly.

"As to the future, I have no misgivings. It is inviting and glorious and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with Him forevermore.

"My only concern is for the present. Life is and ever has been sweet indeed to me. My wife, my eternal companion, has been and is all in all to me. What a mother! What a wife! For her I grieve. The children are all right. Twelve of them

are living; all are grown; all are pure, clean, wholesome, faithful, fixed in their purpose, and devoted to the Church.

"I come to one expression of regret—the possibly shortened period of intimate contact with you and the members of the Council of the Twelve. How I have longed to stand with you and thrust in my sickle with my might and reap a harvest for the Lord and then pass on when you could say, 'He wrought valiantly to the end.' If it is cut short now it will be hard for me to avoid thinking 'What an unprofitable servant.'

"I discover my letter has reached undue proportions. It also seems to be gloomy. Quite to the contrary, I am not blue or despondent; I am prepared."

This letter manifested the rich and abiding faith Elder Hinckley had in his Heavenly Father and his willingness to yield to His divine will. His faith in the divine calling of his fellow associates was just as implicit and unshaken. This he manifested

MRS. HINCKLEY AND HER NINE LIVING
DAUGHTERS.



at the April, 1934, General Conference, when he bore a strong testimony to the value of following the counsels of those whom God has called and appointed to lead and direct the affairs of this Church. Said he:

"It is fifty years ago today since I first took upon me the responsibility of the presidency of the deacons—fifty years of joy, fifty years of walking safely in the footsteps of the leaders of this Church. For fifty years I have been acquainted in a way with every president of the Church from Brigham Young to Heber J. Grant, and now with my hair white and my experience ripe, I testify that the path of safety is in following those whom God has called and appointed to lead the way and to carry responsibility in the Church. I testify they are called of Him and that they lead by divine authority."

The following choice gem among the many truths in his discourses, has been left by President Hinckley:

"Our greatest sermon in every case, I think, is our manner of life. Do we testify with our lives that we have found the truth, that we love the truth, that we live the truth, and that the truth and the living of the truth bring into our lives soul satisfactions that cannot be found elsewhere or in any other way?"

In a discourse, delivered at the April Conference, 1935, he related the following:

"A few weeks ago I was permitted to attend a stake conference. They held a priesthood meeting; and as I looked into the faces of those 778 men, I was thrilled. Seven hundred seventy-eight men on a week-day evening, men who are busy making their honest living, there assembled to better qualify themselves to offer a consecrated service to the Lord! I thought as I looked at them, this is a sort of a vision of the strength and power and virility of this Church,—one stake out of the hundred and eleven! I thought: What is the army of the Lord? I looked at a segment of it. If I multiply it by one hundred and eleven I will get some glimpse of this mighty army—90,000 men bearing the holy Melchizedek Priesthood, and 90,000 young men bearing the Aaronic priesthood. What a power! And in this great group of 180,000 men, every man knows his file leader; and that file leader looks to another file leader; and so it passes on until you reach the President

of the Church of Jesus Christ of Latter-day Saints, the one and the only man who holds the sealing power and the keys of the priesthood."

APOSTLE HINCKLEY was born April 23, 1870, at Cove Fort, Utah, a son of Ira Nathaniel Hinckley and Angeline Noble, New Englanders, who helped to pioneer Utah. His ancestry is traced back to the early settlers of the American Continent, who came in 1635. His father was a prominent pioneer, and his mother was one of the first school teachers in Salt Lake City, having taught in the old First ward. Among her pupils was the mother of Maud Adams, world-famed actress.

In 1867, Brigham Young called the father to Cove Creek to supervise the building of the fort there.

Elder Hinckley's early life was spent in Cove Fort, his father moving to Fillmore when appointed president of Millard stake in 1877.

A graduate of Fillmore grammar school and Brigham Young University, Elder Hinckley taught school for a number of years in Deseret, Millard county. As a dairyman, he aided his father and carried on his stock-raising interests after his father's death.

In 1892 he married Rose May Robison and lived in Deseret one year before moving to Hinckley, where he made his home. He left home on July 24, 1897, to spend three years in Holland on a mission. He was then the father of three children with the near advent of another.

Elder Hinckley served two terms in the legislature, representing Millard county. When Charles R. Mabey was elected governor, he appointed him state commissioner of agriculture.

Elder Hinckley was chosen in 1902, at the age of 32 years, to succeed his father as president of the Millard Stake and presided over that stake until it was divided into the Millard and Deseret Stakes and he became president of the latter. In 1929 he was honorably released. Through his long leadership there Elder Hinckley became as a father to the people in that section. He won their respect and admiration through his sympathy and understanding. During his serious illness several months ago, these people held a county-wide day of fasting and prayer in his behalf.

From his early youth Elder Hinckley had assumed positions of

responsibility that made of him a wise general in the battle of life. As a stake president, later as a mission president, and, during the past several years, as one of the Council of Twelve Apostles, Elder Hinckley has given counsel and comfort to many who have had occasion to appreciate this advice for its true value.

For him life held its share of sorrow and joy, hardships and happiness, yet he arose from them all unscathed to become one of God's true noblemen. Behind the scenes of his worthy accomplishments in life are found a loving wife and a large devoted family. They remain as a worthy monument to a life well lived and an example of his abiding faith.

Of a quiet and unassuming disposition, he had at his command an infinite store of wisdom gleaned from years of wide experience. He never sought honors yet they came as rewards for conscientious service. He exhibited a sympathetic understanding of the problems of life and was sought constantly as an advisor.

FOLLOWING his release from the Millard stake presidency, Elder Hinckley made his home for a short time in Salt Lake City, laboring as a special worker in the Salt Lake Temple, until his appointment as president of the California Mission.

On October 3, 1934, he was called to fill a vacancy in the Council of Twelve Apostles caused by the death of President A. W. Ivins to whom he bore a very striking resemblance. Both were more or less self-made; both were ardent spreaders of the Gospel as missionaries and mission presidents; both were in the stake presidency, one as the first citizen of St. George stake, the other as the first citizen of Millard stake; both led well-balanced lives with a hand in an amazing number of business, economic, and industrial ventures; both were outdoor men. It is a parallel that is at once striking and significant.

While a member of the Council of Twelve he visited many of the stakes of the Church. However, his continuing ill health in 1935 caused him to relinquish his active duties and he spent most of the winter and summer of 1935-1936 on the Pacific Coast recuperating from a serious ailment.

When Apostle Hinckley was 33 years of age,—the year following his being called to preside over the

Millard Stake,—Patriarch John Ashman, at Fillmore, Millard County, gave him an unsolicited patriarchal blessing, in which he was told he would "be numbered with the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." The promise was so startling that Elder Hinckley kept the blessing to himself and for many years no one knew of its contents except the Patriarch himself, and George A. Seamen who was his first counselor in the Stake Presidency and scribe at the home that this blessing was given. When he was called to the apostleship he read the blessing to his family.

Apostle Hinckley stands at the head of a noble posterity. His good wife is the mother of fourteen children, twelve of whom are living, two having died in childhood. In the order of their ages they are as follows: Lois, deceased; Dr. Harold Alonzo, Hunford, Calif.; Afton, Mrs. Frank Badger, Holden, Utah; Rulon T., Hinckley, Utah; Mabel, Mrs. Ivan Burgoyne, Salt Lake City; Mrs. Susannah Palmer, Salt Lake City; Angeline, Salt Lake City; Ethel, Mrs. Stanley Irvine, Salt Lake City; Mary, Mrs. Frank Craven, Salt Lake City; Arza A., Salt Lake City; Nellie, Mrs. Byron Jones, Los Angeles; Beulah, Zina, both of Salt Lake; Benjamin, deceased. Harold filled a four year mission to New Zealand; Rulon, three years in the French Mission, and Arza, two years in the Northwestern States.

Alonzo A. Hinckley was loved and honored, not only by reason of his great heart and his distinctive personality, but because of his rare qualities of sincerity, courage, and candor. There was no element of deception or of equivocation in his character. Frank, open, outspoken, with reason and conscience for his guides, there was never any question about where he stood on any issue of right and wrong. He was found always firm and unyielding for the right, warm in his friendships, deep-rooted in his attachments, true to the interests of his Church and state; he commanded the love and confidence of those with whom he came in contact, and the respect and admiration of all who knew of his life. His gains were never at the expense of his soul. Truly could it be said of him:

"His life was gentle, and the elements so mixed in him, that nature might stand up and say to all the world, 'This was a man'."



PADDY, AND A WINTER
WICKUP NEAR BLANDING.

The OUTLAW of NAVAJO MOUNTAIN

The Story of Posey, Last Pah-Ute Outlaw

By ALBERT R. LYMAN

THE STORY THUS FAR: More than half a century ago, when Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey), the central character of this story, was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitseel, a son of the ousted Navajos, was Posey's most bitter enemy. Frequent raiding parties between the two tribes and the killing and plundering of unsuspecting travelers, cattlemen, and ranchers, resulted in complications that forced the Pah-Ute deserters to rejoin their tribe. In the midst of this tense situation in 1879 a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. The feud between Posey and Bitseel continued, in gambling games and in subtle and secret warfare. The Pah-Utes engaged in two particularly bloody skirmishes in which ranchers, cowboys, and soldiers were killed, plundered, and burned. Drunk with blood and plunder, they moved their goods and progeny to a mountain retreat, anticipating the approach of white avengers for their last deed of violence, but the avengers indiscreetly allowed themselves to be out-manuevered, and further Pah-Ute victories resulted. During this emergency the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of a smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "skunk," and so referred to him. The Pah-Ute tribe, loosely organized at best, broke up into factions when a common enemy was not threatening. During one such period of disorganization, Toorah, Posey's beloved, disappeared with her brothers and all Posey's searchings for her were vain. Finally, Posey consulted Thales Haskel and was told his luck would improve if he quit lying, stealing and marauding. Doubtfully, and as a last resort, Posey did try the suggested remedy half-heartedly. Mysteriously one night in an isolated place he heard Toorah's voice and saw her footprints, but was rewarded with no sight of her.

up and down with rising wrath. The mother and grandmother paced back and forth in terrible anxiety all day and sat by the dim fire or lay awake at night, dreading what might happen or had happened to their boy. Sometimes he rode in suddenly on the lope, snatched a bite of something to eat, got a fresh horse and went, they knew not where. In his fury he swore he would never stop till he killed Neepooch, and Neepooch swore he would go till he killed Posey.

Sometimes the two desperate women saw nothing of their young brave for days and weeks at a time. They grew wild with anguish and feared he would never come back.

(Continued on page 122)

CHAPTER VIII—A NEW TRAIL.

A BITTER quarrel flared up between Paddy and his cousin, Neepooch Grasshopper. When Neepooch had robbed the Mormons till he found them guarding everything he turned to prey on some of his people, and since Paddy, Soldiercoat's son, was a fatherless boy, Neepooch took him for easy game.

Paddy forgave the first offense and the second. When Grasshopper

per stole his horses the third time, spurned all offers of peace and struck his cousin with a thick club, leaving him for dead, Paddy took his gun and declared war to the death.

Old Pee-age, well-known and much loved as Moocho-tire, by the people of Bluff, was grandmother to both the boys. From the time of Paddy's birth she had lived with Soldiercoat's squaw, her daughter, and Paddy was as her very own child, while Neepooch, son of another daughter, was quite a stranger.

The two boys hunted each other



TYPICAL GROVE NEAR KIGALY SPRING,
ELK MOUNTAIN, SAN JUAN COUNTY,
UTAH.

ABRAHAM LINCOLN

"MY PARAMOUNT OBJECT
IN THIS STRUGGLE IS
TO SAVE THE UNION."

By JUDGE
DANIEL
HARRINGTON

ON THE 12th day of February, 1809, 128 years ago, in a log cabin in Harden County, Kentucky, a baby boy was born to awaken the hopes of his parents, Thomas and Nancy Hanks Lincoln, even in those primitive surroundings. That child was Abraham Lincoln. True he was not literally born in a stable and cradled in a manger, but his surroundings were almost as humble as those surrounding the Babe of Bethlehem. Yet in spite of this humble birth, what a work for good Providence had marked out for him.

I need not pause here to recount the early struggles and vicissitudes of the future President: the migration of the family to Indiana; the death and burial of the noble mother when the boy was but nine years old; the removal of the boy with his father and family to Illinois; the experience of the youth as a flatboatman down the Ohio and Mississippi rivers to New Orleans; his experience as storekeeper and postmaster at New Salem and his studies of surveying, grammar, history under adverse conditions; his first election to the State Legislature. These as well as the many instances of self-abnegation may all be readily recalled.

In taking what might be called a perspective view of the career of Lincoln and deducing therefrom the philosophy of his life, as it appears both in his private and public experience it is manifest that Justice was his guiding star. The adage: "For Justice all places a temple and all seasons summer," seemed always to guide his course.

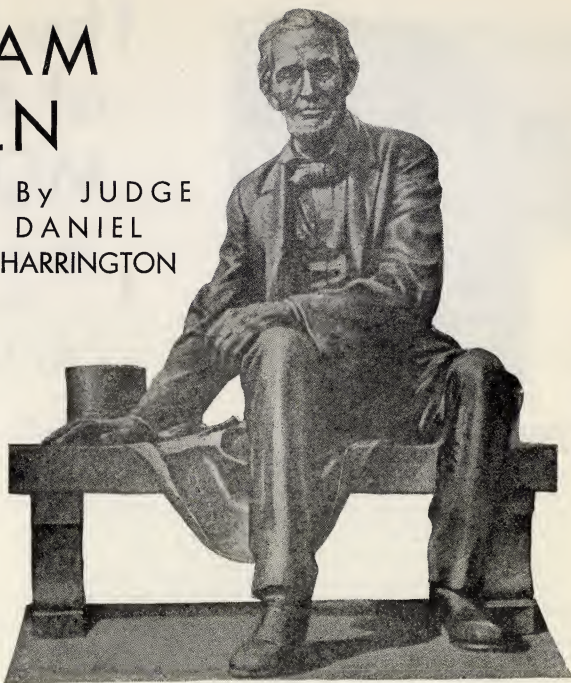
In his first inaugural in a plea characterized by both logic and pathos he used the memorable words, "In your hands my dissatisfied fellow citizens and not in mine rests the issue of Civil war. You can have no conflict unless you yourselves are the aggressors. Can enemies make treaties better than friends can make laws? You have no oath registered in heaven to de-

JUDGE DANIEL HARRINGTON, churchman, jurist and student, presents herewith a brief for the great American, Abraham Lincoln, who held patriotism before politics, and principle before convenience.

stroy the Union while I shall have a most solemn one to maintain, protect, and defend it."

Despite these pleas for conciliation the majority of the Southern chieftains determined to secede, thus war was inevitable.

As the war progressed, questions of great importance both domestic and foreign arose on all sides. To meet these required almost superhuman wisdom and patience. His common sense, good humor, and patience served him well at all times. Two instances illustrate this. At the time Mason and Slidell, two confederate envoys, were taken off the English sailing vessel, *Trent*, an incident which threatened to bring Great Britain in war against the North, Secretary Seward wrote an



ABRAHAM LINCOLN, BY GUTZON BORGNUM.
COURTHOUSE PLAZA, NEWARK, NEW JERSEY.

apology saying among other things, "that the President views with alarm this incident." Before the paper was sent to Her Majesty's government it was handed to the President for approval. He struck out the statement "views with alarm" and substituted the words, "the President regrets." This diplomatic reply together with the consent of the President to release the imprisoned envoys, averted probable war with England.

IN the month of August, 1862, Lincoln's wisdom and sagacity were put to one of the severest tests as the welfare of the Union required him to answer an open letter by Horace Greeley, published in *The New York Tribune*. The answer follows and it well shows that it met the needs of the hour and completely undermined the impatience of Horace Greeley:

Executive Mansion
Washington, Aug. 22, 1862.
"Hon. Horace Greeley:
"Dear Sir:

"I have just read yours of the 19th,

addressed to myself through *The New York Tribune*. If there be in it any statements or assumptions of fact which I may know to be erroneous, I do not, now and here, controvert them. If there be in it any inferences which I believe to be falsely drawn, I do not, now and here, argue against them. If there be perceptible in it an impatient and dictatorial tone, I waive it in deference to an old friend whose heart I have always supposed to be right.

"As to the policy I 'seem to be pursuing', as you say, I have not meant to leave any one in doubt.

"I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored, the nearer the Union will be 'the Union as it was.' If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views.

"I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free.

"Yours,

"A. LINCOLN."

The letter disarmed growing unrest. It did more, it reassured the people that they had a clear-headed leader at the helm. It showed, moreover, that as a rhetorician and as a user of effective English he was equal, if not superior, to the foremost editor of the day.

It may well be said that nothing Lincoln ever wrote or said, not even

the Gettysburg classic, equals this letter.

The importance of this letter is further shown when it is recalled that about this time Lincoln himself had said, that the influence of the *Tribune* was worth 75,000 men in the field.

Any review of Lincoln's life, however brief, would not be complete without mentioning the fine gift of wit and humor that was always at his side. It has been well said that where there is no humor there is dearth of vision. However, without recalling a number of the well-known anecdotes of the President, I think the two best showing his gift at repartee and wit are the ones aimed at his political opponent, Stephen A. Douglas. It seems that at one of the joint-debate meetings held between the two statesmen, Douglas had twitted Lincoln about a letter alleged to have been written to the President of the United States, in which the pronoun "I" had been written with a small "i". Lincoln in his rejoinder to this said, "I admit that I wrote some such letter, but I was writing to the President of the United States. I wanted to be as humble as possible, but if I had been writing such a letter to Stephen A. Douglas I would have made the I so large that it would have reached clear to the top of the page."

Thus it will be seen how completely he turned the tables on his

astute adversary, the little giant of Illinois.

Another instance of Lincoln's applied wit was a statement at one of the debates when he said: "These plausible statements of Judge Douglas by which he attempts, in effect, to make a horse-chestnut look like a chestnut horse, cannot mislead us from our course."

Again, in his terse way, Lincoln undermined Douglas on an important issue of the day. The little giant, it seems, was wont to advocate his doctrine of Squatter's Sovereignty at the same time defending the Dred Scott decision. Lincoln very aptly showed this inconsistency by saying, "Thus, Judge Douglas is asserting that a thing may be lawfully driven out from a place where it has a lawful right to be."

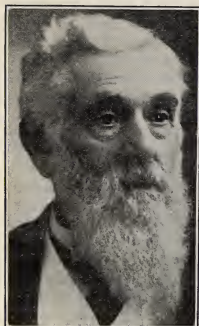
Lincoln's name has come to be synonymous with patience, morality, and abstemiousness. His scorn for the user of subterfuge and his devotion to the good of the greatest number have made him worthy of the emulation of countless people who throughout the world have taken him as an ideal.

It was a truly significant statement which has been borne out by succeeding generations that Secretary Stanton made when he stood by the martyr's bedside on the morning of his death and exclaimed: "Now he belongs to the ages."

LINCOLN MEMORIAL, WASHINGTON, D. C.



HOW LORENZO SNOW FOUND GOD



LORENZO SNOW

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

HOW DO men find God, that they might know Him? Thousands of young men and women testify that they found God and learned to know Him while serving in the mission field. The result of this knowledge is a testimony of the truth of the Gospel.

Here are some of their enthusiastic expressions:

"I have enjoyed my labors very much and have gained a wonderful testimony of the Gospel. It has been the happiest two years of my life."

"Words cannot express my appreciation for the privilege I have had the past twenty-six months. I have thoroughly enjoyed my work, gained a testimony, and my sincere desire is to live worthy of the Priesthood I hold."

Many of these young people could not have made such statements before they went into the mission field. Something has come into their lives which they had not felt or known before.

"My mission was one of the greatest blessings of my life and I hope I may ever retain the spirit of it and some time go again."

"I am grateful to my Father in Heaven for this splendid opportunity. I wish that every young man in the Church could have the same opportunity that has enriched my life."

What is this great change that has come into the lives of these young people? What is the "testi-

mony" to which they refer? Something miraculous has come into their hearts and minds. Here are more:

"I have received a testimony of the truth of the Gospel. I will glory in it the rest of my life."

"My mission was a glorious privilege. I found God. I hope to be faithful and devoted the rest of my life."

What enthusiasm! Supreme joy! Glorious spirituality! Divine knowledge!

While these young people tell of "finding God," and of receiving this "testimony," they do not tell just how it came about, the process of its development, or just how it was received.

Lorenzo Snow does give this information about his own experience and in his own words. At twenty-two years of age, just a hundred years ago now, he "found the Lord" and received his testimony. He has given a clear and complete descrip-

tion of his experiences which culminated in this "perfect knowledge."

LORENZO SNOW SEES THE PROPHET FOR THE FIRST TIME

"THE first time I saw Joseph Smith, the Prophet of the Lord, I was seventeen years of age. It was in 1831, in the fall of the year. It was rumored that he was going to hold a meeting in Hiram, Portage County, Ohio, about four miles from my father's home, where I was born and brought up. Having heard many stories about him, my curiosity was considerably aroused and I thought I would take advantage of this opportunity to see and hear him. Accordingly, in company with some of the members of my father's family, I rode over to Hiram in our carriage.

"When we reached there the people were already assembled in a small bowery; there were about two hundred and fifty or two hundred people pres-

EAST BRANCH, CHAGRIN RIVER, KIRTLAND, WHERE LORENZO SNOW WAS BAPTIZED. THE KIRTLAND TEMPLE IS SEEN IN THE DISTANCE.





PROPHET JOSEPH SMITH'S HOME IN KIRTLAND, OHIO.

ent. I had heard something about the "Mormon" Prophet and felt some anxiety to see him and judge for myself, as he was generally believed to be a false prophet. The meeting had already commenced and Joseph Smith was standing in the door of Father Johnson's house, looking into the bowery and addressing the people.

I made a critical examination as to his appearance, his dress, and his manner as I heard him speak. He was only twenty-five years of age and was not, at that time, what would be called a fluent speaker. His remarks were confined principally to his own experiences, especially the visitation of the angel, giving a strong and powerful testimony in regard to these marvelous manifestations. He simply bore his testimony to what the Lord had manifested to him, to the dispensation of the Gospel which had been committed to him, and to the authority that he possessed. At first he seemed a little diffident and spoke in rather a low voice, but as he proceeded he became very strong and powerful, and seemed to affect the whole audience with the feeling that he was honest and sincere. It certainly influenced me in this way and made impressions upon me that remain until the present day.

"As I looked upon him and listened, I thought to myself that a man bearing such a wonderful testimony as he did, and having such a countenance as he possessed, could hardly be a false prophet. He certainly could not have been deceived, it seemed to me, and if he was a deceiver he was deceiving the people knowingly; for when he testified that he had had a conversation with Jesus, the Son of God, and had talked with Him personally, as Moses talked with God upon Mount Sinai, and that he had also heard the voice of the Father, he was telling something that he either knew to be false or to be positively true."

"There for the first time I heard his voice. When I heard his testimony in regard to what the Lord had revealed to him, it seemed to me that he must be an honest man. He talked and looked like an honest man. He was an honest man.

"I was not at that time what might be called a religious boy, but I was interested in what I saw and heard there. However, being busy in other directions, it passed measurably out of my mind until some three or four years later. After completing my classical studies at Oberlin College I went to Kirtland to continue my study of Hebrew with Dr. Joshua Seixas.



LE ROI C. SNOW

"Soon after arriving in Kirtland I was on the street with my sister, Eliza. Joseph Smith came along. He was in a great hurry and stopped just long enough to be introduced and shake hands. He turned to my sister and said: 'Eliza, bring your brother over to the house to dinner.' She was then boarding at his home and teaching his private school. As he left us I watched him just as far as I could see him and

then I turned to my sister and said: 'Joseph Smith is a most remarkable man; I want to get better acquainted with him. Perhaps, after all, there is something more to Joseph Smith and to Mormonism than I have ever dreamed.'

"Accordingly, the next time I saw the Prophet was at his own house in Kirtland following his invitation to me to take dinner with him. I remember this meeting and conversation as if it were but yesterday. He sat down at one end of the table and I sat next to him. Eliza sat on the other side. He seemed to have changed considerably in his appearance since I first saw him at Hiram, four and a half years before. He was very ready in conversation, and had apparently lost that reserve and diffident feeling that he seemed to have before. He was free and easy in his conversation with me, making me feel perfectly at home in his presence. In fact, I felt as free with him as if we had been special friends for years. He was very familiar.

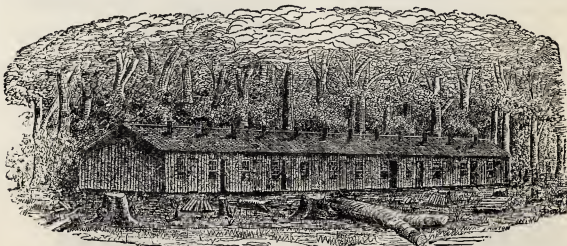
"I became perfectly acquainted with Joseph Smith, the Prophet, sat at his table frequently, and had many conversations with him. I had joined Professor Seixas' Hebrew class, which was my principal reason for coming to Kirtland. I was also attending high school in the temple and preparing myself for some eastern college or university. A professor by the name of Haws was teaching us. Wilford Woodruff and other brethren attended this school.

"I listened to the teaching of the Gospel and received these truths with an open heart. I was determined not to rest there. I was exceedingly anxious to know without doubt that Joseph Smith was a true prophet."

FIRST EXPERIENCE WITH THE PATRIARCH

"It was Sunday, June 5, (1836), about a week after I arrived in Kirtland, that I first saw Father Smith. He was holding a patriarchal blessing meeting, in the Kirtland Temple, at which there were twelve or fifteen persons present. I was then searching to know whether there was any truth in Mormonism. I had never experienced

CINCINNATI HALL (SLAB HALL) TEMPORARY QUARTERS OF OBERLIN COLLEGE, ATTENDED BY LORENZO SNOW.



anything supernatural, with one slight exception, and I did not know that anything supernatural had ever occurred among the children of men. I had heard Methodists, Presbyterians, and others relate their experiences, but I thought I could attribute all they said to natural causes. It was hard for me to be convinced that there could be such extraordinary manifestations as I saw exhibited in visiting the temple and listening to the testimonies of persons and hearing the extraordinary accounts of what the Lord had manifested to them.

"It was at my sister's invitation that I attended this meeting conducted by Father Smith. I listened with astonishment to him telling the brethren and sisters their parentage, their lineage, and other things which I could not help but believe he knew nothing about, save as the Spirit manifested them unto him. After listening to several patriarchal blessings pronounced upon the heads of different individuals with whose history I was acquainted, and of whom I knew the Patriarch was entirely ignorant, I was struck with astonishment to hear the peculiarities of those persons positively and plainly referred to in their blessings. I was convinced that an influence, superior to human prescience, dictated his words. . . .

"After this meeting, my sister introduced me to him, and in the course of the conversation he remarked: 'Why, Brother Snow (he called me Brother Snow, although I had not been baptized, and did not know that I ever would be), do not worry,' he said, 'I discover that you are trying to understand the principles of Mormonism.' 'Yes,' I replied, 'that was the object I had in view.' 'Well,' said he, 'do not worry, but pray to the Lord and satisfy yourself; study the matter over, compare the scriptures with what we are teaching; talk with the brethren that you are acquainted with, and after a time you will be convinced that "Mormonism" is of God, and you will be baptized.' . . .

"Anyone seeing Father Smith as he then appeared and having read of old Father Abraham in the scriptures, would be apt to think that Father Smith looked a good deal like Abraham must have looked; at least, that is what I thought. I do not know that any man among the Saints was more loved than Father Smith; and when any one was

seriously sick Father Smith would be called for, whether it was night or day. He was as noble and generous a man as I have ever known. . . .

"At the first sight, his presence impressed me with a feeling of love and reverence for him. I had never before seen age so prepossessing. Father Joseph Smith, the Patriarch, was indeed a noble specimen of aged manhood.

"He surprised me when he said, 'Don't worry, take it calmly and the Lord will show you the truth of this great latter-day work, and you will want to be baptized.' . . . I studied the principles. . . I heard the Prophet discourse upon the grandest of subjects. At times he was filled with the Holy Ghost, speaking as with the voice of an archangel and filled with the power of God, his whole person shone



THE JOHNSON HOME IN HIRAM, OHIO, WHERE JOSEPH SMITH LIVED, 1831-32.

and his face was lightened until it appeared as the whiteness of the driven snow. . . . Finally my prayers were answered and I was convinced of the truth sufficiently to want to be baptized to get a knowledge for myself of the testimony that Joseph Smith had seen God. . . .

"In my investigations," Lorenzo Snow writes in his journal, "of the principles taught by the Latter-day Saints, which I proved, by comparison, to be the same as those mentioned in the New Testament taught by Christ and His Apostles, I was thoroughly convinced that obedience to those principles would impart miraculous powers, manifestations and revelations.

"On Sunday, June 19, 1836, in the Kirtland Temple, Joseph arose in the

COLONIAL HALL, OBERLIN COLLEGE, ATTENDED BY LORENZO SNOW.



THE BIG TENT, WHICH WAS "PUT UP" SUNDAYS ONLY FOR OBERLIN COLLEGE SACRED SERVICES.

pulpit just before the meeting closed and said: 'A young man by the name of Lorenzo Snow wishes to be baptized, and Brother John Boynton (who was then one of the Twelve Apostles) will baptize him.' After the meeting I was baptized in the stream that ran through Kirtland, and I was confirmed by Hyrum Smith who, with some others, laid hands upon me.

"I received no special manifestation at that time, but I was perfectly satisfied that I had done what was wisdom for me to do under the circumstances. I had studied the scriptures and was convinced that the Gospel as preached by the Latter-day Saints was in accordance with that taught by the Son of God and by His Apostles in former days.

"A peaceful, good spirit came upon me that I had never experienced before, and I felt satisfied at the sacrifice I had made. Since then I have been ashamed to call it a sacrifice, but at that time it was a sacrifice to me, because I could see that it would change my whole future and perhaps destroy all my worldly prospects and aspirations, besides being a great disappointment to my relatives and friends.

"Although the promise of the reception of the Holy Ghost did not immediately follow my baptism, when I did receive it, its realization was more perfect, tangible and miraculous than even my strongest hopes had led me to anticipate.

"I went before the Lord and made this 'covenant' with Him, that 'if the Lord gives me a testimony of the truth of Mormonism, direct from Himself, I will devote my entire life to the promulgation of its glorious truths.' . . .

"Some two weeks after my baptism, I retired as usual, at the close of day, for secret prayer, in a grove a short distance from my lodgings. . . .

"I had no sooner opened my lips in an effort to pray, than I heard a sound just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me in power, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! That will never be erased from my memory as long as memory endures. It came upon me and enveloped my whole system. . . .

"I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, of the restoration of the Holy Priesthood, that Joseph the

(Concluded on page 105)



SIX DIAMONDS

By NANCY
CATTELL
HARTFORD

AND AN OPAL

LEWIS AVERY brought his smart roadster to a sliding stop in front of Denver's finest jewelry store.

The girl at his side raised surprised blue eyes to his.

"I thought you were taking me home!"

His hand closed over hers.

"I am. But first I'm going to put that diamond ring on your finger, Janet Ferril."

"How do you know I'll like the one you've picked out?" she smiled up at him teasingly.

"I don't," he smiled back. "That's why I'm bringing you here to see it. If you don't like the one I've chosen, there are lots of others. Only I do hope you'll take one that fits, so you can walk out with it on. I want everyone at the dance tonight to know!"

"Silly!" she laughed, but it was a gratified, happy little laugh.

"Sure, I'm silly. And proud of it!"

THE TALL, broad-shouldered, blond, young man, who looked more like a football player than a clerk, came forward casually, smiling perfunctorily, as the two entered the jewelry store.

"Good afternoon, Mr. Avery. You've brought the lady to see the—" He stopped dead still for an instant as he recognized Janet. With a bound he was at her side.

"Janet! Janet Ferril! How—when?"

He drew her authoritatively aside, while Lewis stood awkwardly by. After an embarrassing delay Janet beckoned to her fiancé.

"Lewis, I want you to know my very good friend, Tom Malone. I knew him at school at the Y. Mr. Malone, Mr. Avery."

"Pleased to meet you," growled Lewis in anything but a pleased tone.

"It was the surprise of my life to have Janet walk into this store," said Tom. "I had no idea she was in town. I thought she was still away!" He started to converse with her again, but Lewis said stiffly:



YOUR MOTHER TOLD ME WHERE SHE THOUGHT YOU WERE. I'VE JUST GOT TO TALK TO YOU. MAY I HAVE THIS DANCE?

"Will you please show Miss Ferril the solitaire I was looking at yesterday? We're in a bit of a rush."

Tom stared at Janet. "Are you the girl he's been looking at that ring for? Are you and he—?"

She smiled and nodded.

Then he stared at Lewis. "Congratulations!" He gave Lewis a friendly slap on the back, and turned to Janet.

"Your ring is in the case at the far end of the store." He tucked his arm through hers and led the way, Lewis trailing them.

"Your hand, please." Tom slipped on her finger the ring he had taken from the case. "It is a gorgeous stone! But" he studied the small hand critically as she examined from many angles the perfect diamond, "I think the stone is a little large for your hand. How do you feel about it, Avery?"

"Looks all right to me," barked Lewis.

Tom scowled disapprovingly at the ring. Then his face lighted up. "Excuse me a minute. I've a thought!" He dashed to the front of the store, leaving the two alone.

"It surely is a beautiful stone," Janet said, posing her hand. "But it does seem a little large—"

"I don't think it's a bit too large!" Lewis was growling. "I want it large! The larger the better, so everybody can see a block away how much I think of you."

"Here, Janet, look here!" Tom had come up and was holding out to her on the palm of his hand a ring set with six small diamonds and an opal. "Here's the ring you should have."

She gave him a quick look of understanding.

"You're right, Tom. How perfect!"

She put the circlet on her finger. It fitted perfectly. The opal appeared to become alive as she held it out for Lewis to see.

"Don't you love it, Lewis? It's the one I want."

"But," Lewis frowned, and his eyes were troubled. "I . . . I . . . It doesn't look like an engagement ring!"

"That's one of the reasons I adore it! It's different. Oh, please may I have it?"

"Of course, you know you can have anything you want that I can give you. Only I . . . I . . . I wish it were a solitaire."

"Why?"

"Oh . . . no particular reason . . . only—"

"Then I may have it?"

"Sure thing."

The bewitching and shy "thank you" she flashed as her eyes met his, more than repaid him for conquering the impulse to insist on the solitaire.

Seated again in the roadster on

(Continued on page 121)

SUSAN B. ANTHONY

HER PERSONALITY AND FRIENDSHIPS

By ANNIE WELLS CANNON

"IN THE ENJOYMENT OF OUR MANY PRIVILEGES, IT IS WELL TO REMEMBER WITH REVERENCE OUR OBLIGATIONS TO THE WOMEN OF THE PAST."



THE LAST PICTURE OF SUSAN B. ANTHONY TAKEN FEBRUARY 10, 1906. IN HER HAND SHE HOLDS THE PURSE IN WHICH WAS \$86, THE GIFT OF ROCHESTER WOMEN, WHICH SHE CONTRIBUTED TO THE CAUSE OF SUFFRAGE IN OREGON.

WHAT is our great happiness of life—to add to our high acquaintances," wrote Emerson, the philosopher. Fifty-eight years of service to the women of America was recognized last year by the government of the United States in the issuance of the Susan B. Anthony memorial stamp. The fifteenth of February marks the anniversary of the birth of this patriotic woman, and it seems most fitting to recall some instances of her colorful career and magnificent achievements.

Among the galaxy of great women, who became not only acquaintances, but friends to the Latter-day Saint women, Susan B. Anthony stands supreme.

The women of the present generation, with all avenues of education and occupation open to them, can scarcely comprehend how difficult was the task of the pioneers, who broke through the barriers and opened up a new day and a clear way for women. The changes the years have wrought have not been without sacrifice and struggle; in the enjoyment of our many privileges, it is well to remember with reverence our obligations to the women of the past.

Through her own active exertions, coupled with her love for humanity, Miss Anthony created for herself a national and international reputation as a wise and valiant leader. The women of America acclaim her as a great emancipator; her service comparable only to martyrs, who forgetting self, consider no sacrifice too great to attain a righteous end.

Early in her career in the cause of equal rights for all mankind, with-

out discrimination because of color, creed, or sex, she suffered ridicule and persecution; had stones and noxious smelling things hurled at her; was heckled at her meetings and ridiculed in word and picture by the public and the press. In all these distressing years she never lost her dignity or self-control; she never wavered in her purpose; she made no compromises, but courageously and fearlessly carried on. Anent this fact, Mrs. Lippincott (Grace Greenwood) said at the great Congress of Women held in Washington in 1888, "I honor all the pioneer leaders but I make my *Salaam* to Susan B. Anthony. She has dared no more than the others, but she has been compelled to endure more. Lucretia Mott disarmingly rude opposition by her sweet Quaker serenity, Mrs. Stanton by her comfortable look of motherhood; while Miss Anthony has asked no quarter and received none; from first to last she has been the target for the slings and arrows of outrageous journalism." Grace Greenwood was one time editor of *Godey's Ladies' Book* and Washington correspondent of the *New York Tribune*.

Miss Anthony's aim from the first was to have an amendment to the Constitution of the United States enfranchising the women. She never lost that thought in all her arduous duties. "Failure is impossible," was one of her frequent phrases, repeating these words even in her last talk at a convention in Baltimore just a few weeks before her death.

Miss Anthony knew no class distinction but gave sympathetic support whenever and wherever she found women making effort for rec-

ognition and advancement. Her great heart went out to all women in the trades and professions. She believed in equal wage for equal work. The factory girl was as much her concern as her more fortunate sister. Miss Anthony was especially interested in creating better conditions and raising standards for the working classes.

The great women leaders in special lines of activity rallied around her and sought her counsel and her help. With Elizabeth Cady Stanton and Lucretia Mott, who called the first suffrage convention at Seneca Falls, she joined forces and pledged her fealty in 1851; among them there was always a sisterly affection. From that time it was Miss Anthony's leadership, organizing ability, and creative powers which animated the forces of the suffrage cause throughout the long years. Then there were Clara Barton of the Red Cross, Frances Willard, temperance advocate; Lucy Stone, Julia Ward Howe, May Wright Sewell, all working for higher education; Kate Waller Barrett of the Florence Crittendon Home movement, and so on down a long list of women each one interested in some special cause seeking her aid. She called them her girls and would say "Wait, girls, and all join forces for the suffrage amendment and with the power of the ballot we can accomplish all these worthy things."

Miss Anthony's first acquaintance with the Utah women was in 1870, when in company with Mrs. Stanton and Dr. Mary Walker she came to Utah to learn at first hand the "success or failure" as the case might be, of the exercise of the elective franchise by women. She was perfectly delighted with her reception here, and noted with surprise and satisfaction the advancement and progress of the Mormon women. Like many others who came from the far east she had heard strange and untrue stories about the Latter-day Saints, but she had an open mind and was herself without prejudice. Her admiration and pleasure were quite

preside at a department meeting, she turned to one of her assistants and said, "Go get one of the Mormon women, they all know how to preside," (a compliment, indirectly, to those who know, to the training in the auxiliary organizations.)

This visit was the beginning of a voluminous correspondence with the Utah women and a lasting friendship between Miss Anthony and Mrs. Kimball, Emmeline B. Wells, Emily S. Richards, Susa Young Gates and others.

In 1879 Mrs. Emmeline B. Wells, accompanied by Mrs. Zina Young Williams, was sent to Washington to memorialize Congress in behalf of their people. This

fore congressional committees and introduced them to many influential people.

A National Suffrage Convention was being held at that time in the capital to which the Utah women were delegates. They were invited to seats on the platform and given place on the program. When Mrs. Wells made her report of the work in Utah, Miss Anthony embraced her before that large audience of notable women, as she said, "We are all happy to meet women who can vote. We have worn threadbare the axiom 'Taxation without representation is tyranny,' now here are two women from a territory where such tyranny does not exist." There



genuine and sincere and from then on she was a friend and defender of the people who had been so maligned.

During Miss Anthony's visit two large meetings were held and delegates came from surrounding cities to take part and hear these great leaders. Utah's pioneer suffrage leader, Mrs. Sarah M. Kimball, presided and the visiting ladies were introduced by President Daniel H. Wells at that time mayor of Salt Lake City. Miss Anthony praised the men of the legislature for their sense of justice and expressed herself as greatly pleased with the progress of the Utah women along lines of government and parliamentary procedure. Some years later at a convention in Washington, when they were looking for a woman to

FIRST ROW, LEFT TO RIGHT: ZINA D. H. YOUNG; REV. ANNA HOWARD SHAW; SUSAN B. ANTHONY; SARAH M. KIMBALL, THEN PRESIDENT OF UTAH WOMEN'S SUFFRAGE ASSOCIATION; LYLE MEREDITH STANBURY OF DENVER, COLORADO; SECOND ROW: MARY C. E. BRADFORD OF DENVER, COLORADO; MARGARET A. CAINE; ELECTA BULLOCK; DR. MARTHA HUGHES CANNON; PHOEBE Y. BEATTIE; EMILY S. RICHARDS; EMMELINE B. WELLS; REBECCA M. LITTLE; AUGUSTA W. GRANT, OF ALL THE WOMEN IN THIS PICTURE, MRS. GRANT, WIFE OF PRES. HEBER J. GRANT, IS THE ONLY ONE NOW LIVING.

was the dawn of a dark period of time in Utah, which lasted more than ten years. The first step threatened was a strict enforcement of the Cullom Bill of 1862, with an added clause disfranchising the women of Utah.

The suffrage women immediately espoused the cause of the Utah women and appeared with them be-

was much applause and enthusiasm.

During the trying years after the passage of the Edmunds-Tucker law of 1886 which disfranchised the women of Utah, the friendship of Miss Anthony and her associates was manifested in many helpful ways.

In 1888 a World Congress of Women was held in Washington, D. C., in commemoration of the fortieth anniversary of the first suffrage meeting held at Seneca Falls, New York. Fifty women's organizations were represented by noted women from all parts of the world—women from Great Britain, France, Germany, Italy, the Scandinavian countries, India, Finland, Iceland, Australia, and Russia. Utah sent as large a delegation as any of the states and had as warm a

welcome. The three women's organizations: the National Woman's Relief Society, the Young Woman's Mutual Improvement Association, and the Primary were explained in a comprehensive paper given by Mrs. Emily S. Richards at the conference on Philanthropy, and again Miss Anthony took occasion to manifest publicly her admiration for the Utah women.

Miss Anthony noted every step for the "cause," educational or political. She held watch on the public pulse as a physician counts the heart beats of his patients. Even so was her joy likewise manifest when victory was in the ascendant.

During the meeting of the Utah Constitutional Convention in 1895, prior to statehood, the women of the National Suffrage Association were in daily communication with the women of Utah and as soon as assured that there would be grafted into the Constitution a provision granting equal suffrage to women, Miss Anthony and the Rev. Anna Shaw were on their way to Utah to express in person their pleasure and their congratulations. (The convention adjourned May 8, and Miss Anthony and party arrived May 12, 1895.) It was a beautiful Sunday morning. More than a hundred women welcomed them at the station and drove with them around the city. Salt Lake City seemed as smiling in her flowery loveliness as the group of splendid women who entertained these distinguished guests. The service in the Tabernacle in the afternoon was largely in their honor, and both Miss Anthony and Dr. Shaw were invited to speak. A two day suffrage convention followed at which Mrs. Emmeline B. Wells presided. Governor Caleb W. West, Utah's last territorial governor, introduced Miss Anthony in complimentary terms, referring to her first visit when she was introduced by Mayor Wells. Governor West, with the officers of the National Guard, the officers from Fort Douglas, state and church officials, attended the reception at the home of Hon. and Mrs. F. S. Richards given in honor of the visitors from Washington. Before leaving, Miss Anthony expressed to her Utah friends in choicest words her deep appreciation for all these honors, drawing their attention to the great change in sentiment towards her and the suffrage cause in their later years. To one so accustomed to opposition these courteous attentions were deeply af-



ANNIE WELLS CANNON

DISTINGUISHED by the federated women's clubs of Salt Lake City as one of the seven outstanding women of that city for her civic services, Mrs. Cannon was crowned for a life of devoted effort in accomplishing good.

With her mother, Emmeline B. Wells, she was associated with the woman movement in Utah almost from its inception. Mrs. Wells as editor of "The Woman's Exponent," of which paper Mrs. Cannon was for fifteen years associate editor, was foremost in championing the cause of women, not only in the state of Utah, but throughout the world. In her travels at home and abroad, Mrs. Wells became intimate with many of the leading women of the equal suffrage movement. Mrs. Cannon also knew many of them personally.

Mrs. Cannon has been known as a champion for woman's welfare over a period of many years. As a member of the 1913 legislature she helped secure a large part of the social legislation of that session; the minimum wage law for women, the widowed mother's pension law, the equal guardianship law, and others of value to women. In this article, Mrs. Cannon draws from her rich experience and wide background to give us a close-up view of the leading spirit of the suffrage cause, Susan B. Anthony.

fecting. If she ever lost her poise or self possession it was when some one showed her kindness and affection. Never did she forget a kindness shown.

To every state in the Union, almost to every city and town, Miss Anthony carried her message, gave encouragement, and organized suffrage societies. She crossed the borders into Canada and Mexico, and many times crossed the Atlantic to assist the women in foreign lands. She set an example of giv-

ing. How many thousands of dollars she earned and gave to the cause of woman suffrage, will never be known. She realized that the first requisite was money and so every year she gave all she had of her own and tried by every possible means to persuade others to give.

A beautiful instance of her liberality occurred at the conference in Baltimore. The conference was to be devoted to helping the women of Oregon in their suffrage campaign.

Miss Anthony was so ill it was not supposed she could leave the house, but she astonished everybody by appearing on the platform. When contributions were called for, she came forward and holding out a little pocketbook she said, "I want to begin by giving you my purse. Just before I left Rochester they gave me a birthday party and made me a present of eighty-six dollars. I suppose they wanted me to do as I like with the money and I wish to send it to Oregon."

As state after state granted the franchise, it seemed as though that was the way woman suffrage would come to the American women and a less courageous woman than Miss Anthony might have been willing to accept that method. Not so Susan B. Anthony. She never lost faith but that the amendment she had prepared and tried for forty years and more to have passed by Congress would some day be passed. In her last conversation with her friend, Mrs. Emmeline B. Wells, she said, "The amendment will be passed about 1920. I shall not be here, but you may." This prophetic statement was verified. The amendment was passed in 1919 and ratified by the required number of states in 1920, a few months before the passing of Mrs. Wells.

Though Miss Anthony did not see the full realization of a lifelong dream, she rejoiced in the progress and advancement of women her efforts had helped to promote. Her vision and discernment buoyed her over many streams of disappointment.

There are many women still living in Utah who proudly claim acquaintance and friendship with Miss Anthony and to whom she is a vivid and cherished memory.

Her keen sense of justice, her truth, her perseverance under adversity, her faith in achievement mark her for the generations of womankind, to honor as a valiant woman looking ever forward to victory.

THE MISSIONARY FOR ME

By DON B. COLTON

President of the Eastern States Mission

"WE NEED MISSIONARIES WHO ARE PIONEERS, WHO ARE WILLING TO GO OUT INTO NEW FIELDS, MAKE NEW FRIENDS AND PROVIDE FOR THEMSELVES THEIR OWN OPPORTUNITIES. ACTIVITIES MUST BE CREATED; THERE ARE FEW, IF ANY, CONGREGATIONS WAITING FOR MISSIONARIES. . . . WE NEED MISSIONARIES WHO IMPROVE THEMSELVES BY FORGETTING SELF AND SERVING OTHERS.

RECENTLY a typical group of missionaries came to the Eastern States Mission. They were intelligent, clean-living, fine young people. They seemed anxious for work. Before assigning them to their fields of labor I had a personal conversation with each one and without an exception each one requested to be sent where he could speak often and find much personal activity. This of itself presents a real challenge to a mission president, because opportunities for missionary activities must be created; there are few, if any, congregations waiting for missionaries. This fact is sometimes disappointing to missionaries.

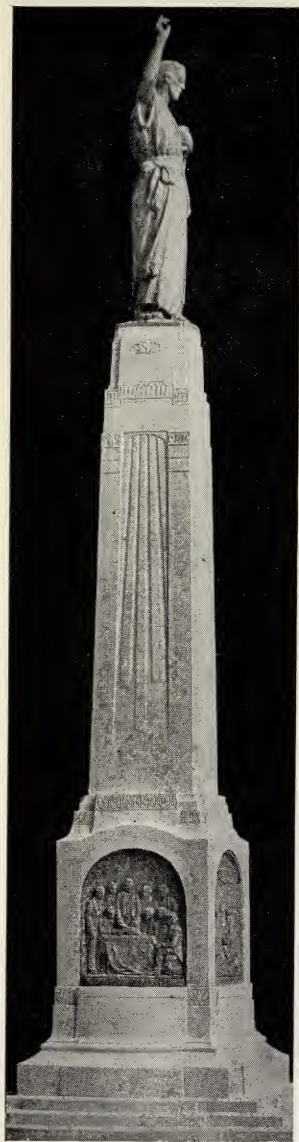
In many parts of our missions we do not have organized branches of the Church. In other places, where there are organized branches, there are often resident members who are experienced in speaking, most of whom are anxious to continue their activity in the Church and enjoy being called to render service. In many instances the branches and auxiliary organizations are presided over by talented and experienced local men. Moreover, in such places the Gospel has usually been preached for many years.

We need missionaries who are pioneers, who are willing to go out into new fields, make new friends, and provide for themselves their own opportunities for speaking and performing other missionary duties. Not long since, two missionaries were sent to a city in Pennsylvania. There were a number of Church members living in this city and branch meetings had been held. These two missionaries, however,

decided to create their own opportunities for more activity. They developed a systematic plan for cottage meetings. I saw them some time later and learned that they were holding five meetings each week. The attendance at the Sunday meetings had increased and these brethren had more than they could do in filling appointments. Several baptisms have occurred in that city during the last few months and several more are expected.

Nothing is truer than that the Lord extends His blessings to earnest, zealous missionaries who do not wait for opportunities, but who create them. The crying need of the hour is for missionaries who will pioneer under the conditions that exist today and who will not blindly follow the paths others have made under vastly different conditions. Prayer, work, and study, and an unstinted desire to render unselfish service and bring others to a knowledge of the Gospel's saving truth are the key-words for success in the mission field.

No doubt every mission president has similar experiences. He finds that some parents, local Church authorities, and friends are holding out as the chief incentive for going upon a mission the improvement that comes to a missionary. In fact, many of our missionaries come into the field and worry about whether or not they will meet the expectations of parents, brothers, and sisters, and ward members in self-improvement. Some missionaries actually feel that unless they can report to their friends at home that they have been appointed district president or called



THE ANGEL MORONI MONUMENT ON HILL CUMORAH NEAR PALMYRA, N. Y.—A FOCAL POINT IN THE EASTERN STATES MISSION.

to some other position, their missions have not been successful. This point of view often causes unhappiness on the part of our missionaries if they are not so recognized.

All cannot be district presidents or work at mission headquarters, but all can be earnest crusaders in the cause of the Master. Are young missionaries being filled with the true spirit of a crusader? In our homes, in our Sunday Schools, in our Priesthood quorums, and in other organizations of the Church, are we giving them the unselfish attitude or are they coming to the field with their very highest incentive to become good speakers and otherwise improve themselves?

It is against what may be termed "the selfish attitude" that I am writing. We are all looking for missionaries whose personal ambition is submerged in the larger service of winning souls to the cause of righteousness. With this unselfish attitude self-improvement will follow and it will be greater.

AN EXAMPLE of the unselfish type of missionary was presented recently when there came to the mission a humble man of more mature years who could remain for only a few months. I asked this good man if he had any choice as to where he should be sent. His reply thrilled me as he said: "I just want to go where I can find honest souls who will listen to the wonderful message I have for them." Then he added (in substance): "It will not make any difference where you send me because our Father's children everywhere must be given an opportunity to receive the message."

When this brother was released his district president wrote a special letter calling attention to the wonderful work he had done. In twenty days in February he had spent 133 hours in tracting, had visited 142 homes; had been invited into 63 of them, had 123 gospel conversations, had sold seven copies of the Book of Mormon in a community where the people are comparatively poor, had spoken at eight cottage meetings. I quote from the district president's letter:

"Notice that in visiting 142 homes, where his call was answered, he spent 133 hours, or an average of almost one hour in a home. The 133 hours were apparently consumed (or the major part of them) in the 123 gospel conversations. Notice that he had 63 invitations into homes, or, in other words, one out of each 2 1/4 homes which answered his calls invited him in. His Book of Mormon record is more than ten times



DON. B. COLTON

the average of the mission. The copies he distributed were not sold with a view to making a record; they were placed in the hands of people who are reading them, whose interests were aroused through his efforts. Now I realize that better records have been made. I don't think missionaries should work for a record; but this is just an example of the record which will naturally result from the efforts of a conscientious missionary who is not afraid to tract when his feet and hands are cold and whose whole thought is to make the best of his short three months in the mission field. It is an example of a missionary who possibly did not possess unusual talents but who bore a very powerful testimony of the Gospel because of his faithfulness and his sacrifice."

The twenty days in which this record was made were the closing days of this Elder's mission. He continued his efforts until the night before he left for his home.

By constantly reminding young people in the Church of the wonderful self-improvement this or that missionary has made, and by emphasizing that a mission will do them more good than two years of college training, or similar statements, I wonder if we are not giving them a selfish viewpoint.

The Savior said: "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake will find it." (Matthew 16:25). It would therefore follow that those who give their time, talent, and effort unselfishly to the service of the Lord, find life. And it is not to be forgotten that those who take this attitude as a rule develop much more rapidly than those who come into the mission field primarily with what may be called (although in most instances without consciousness of fault) "the attitude of wanting to improve self." The late Joseph F. Smith expressed this thought

beautifully in the following language:

"Constant consideration for the welfare and happiness of others is every day imposed upon us by the divine injunction: 'Thou shalt love thy neighbor as thyself.' The test, then, of our soul's greatness is rather to be sought in our ability to comfort and console, our ability to help others, rather than in our ability to help ourselves and crowd others down in the struggle of life.

IT MUST not be understood that missionaries should not labor diligently to improve themselves. A mission is a great school, and every young man and young woman is justified in wanting to go upon a mission for personal reasons, but the self-improvement should be of secondary consideration. Every missionary is admonished to study diligently, to seek information and knowledge from every possible source. Classes are conducted daily; study periods are a part of the daily program of every missionary's life. He is constantly urged to do things that will improve himself. That comes as a matter of course. But I am pleading that the motivating impulse of the ideal missionary is to save souls, to give them the glad tidings of great joy. And it is only fair to state that in most instances the missionary soon acquires the desire to help others and forgets self-improvement as the primary motive.

There came into the Eastern States Mission a short time ago a humble, sincere young man who had not had a fair opportunity in life. He recognized his weaknesses. He was an orphan and his mission was made possible through the kindness of a brother and sister. His schooling had been rather limited but he seemed filled with the desire to help others. He seemed even to feel that there was not much chance for his own growth. He was sent to a district where there was only one boy of Scout age in the Church. In his own quiet way he began talking of the Scout work which the Church has so splendidly endorsed. He realized that in this work he himself had been greatly benefited; in fact, it had almost been his salvation. He was filled with the desire to use this great organization to save other boys and to bring them to a knowledge of the Gospel of Christ.

I was asked to go to the district for the installation of a troop of Boy Scouts. Going to the basement of the chapel before the exercises, I observed this Elder adjusting the uniforms of the boys; he was calling

each by name and making quiet suggestions as to what the procedure and requirements of a Scout are. A few minutes later I went to the chapel. It was crowded to overflowing. The Scout executive of the area and two assistants—not members of the Church—were present and took part in the exercises. They spoke in the highest terms of the work done by the Latter-day Saints and appealed to those young men present to live up to the standards of the Mormon Church and stated that there were no higher standards in the world.

Only one of that Boy Scout troop of eighteen was a member of our Church. At the close of the exercises parents came to me and urged that this Elder be permitted to stay in the district at least until the first court of honor be held. They said: "We like him. In his quiet, humble, and sincere way he has touched the hearts of our boys." One woman told me that she wanted her boy to become a member of the Church and explained that her church had not reached her boy as this missionary had done. Our Elder had been looking only to find young men to whom he could explain the high standards of the Church and win them for the Lord our Savior.

Later the first court of honor was held in the Latter-day Saint chapel in the city where this missionary had been laboring. Again the chapel was crowded. The Scout executive praised the work being done by the troop in the very highest terms and made mention of the fact that for the first time in his experience in Scout work he had attended a troop meeting which was opened and closed with prayer—not by an official, but by the boys themselves. Two or three people have applied for baptism. They have explained that this humble missionary has led them to a true appreciation of the Gospel.

A LITTLE over two years ago a lady missionary came to this mission having the feeling that she had no natural ability with which to do her work. I talked with her. She had health, humility, faith in the Gospel, and a keen desire to do her duty. Before she left the mission she had established what was then the high record for hours spent in tracting. The longer she remained in the mission the more zeal she exhibited for missionary work and though she remained over the two-year period,

the last weeks of her mission were her busiest ones.

Many other instances could be cited. Recently a young lady came to the mission. For five years she had been saving for this purpose. She recognized that she must be economical and wise in the use of her money because she knew the source of each dollar. She is using it wisely. A few months after arrival she spoke to an audience and thrilled all of us with her wonderful testimony and the joy that she has found in forgetting self and laboring for the Master.

Missionaries who come into the field with a background of this kind will succeed. They not only succeed in taking the message to others, but they succeed more than any others in bringing to themselves that self-development for which all are seeking.

Missionaries are frequently called to labor in the mission office. Day after day I see them at work, performing the most ordinary tasks. There is nothing from an outward standpoint from which they can receive a thrill, yet they are thrilled because of the consciousness that it is the Lord's work. I have never seen more faithful service than I have seen in the mission office: no selfish acquirement of accomplishments for display, but an inward growth that can come only because of duty well done. It is true that "whosoever will lose his life for my sake shall find it."

Let it not be understood that the blame for the selfish motive lies wholly with the missionary. He is keenly sensitive of all that is expected of him, particularly by his parents and other relatives. He is constantly reminded of the sacrifice that his parents are making for him. He is frequently told that there will be great disappointment at home unless he comes back a fluent speaker. He is constantly reminded

that a mission will do him more good than two years in college. The ward members and members of the auxiliary organizations he knows may be out to his welcome-home not to learn how many souls he has brought into the Church but to find out whether or not he has become a good speaker. Is it any wonder then that there is constantly before him his home-coming and the reaction his friends and relatives will have.

Somehow I am hoping that stake and ward authorities, that parents, brothers, and sisters, will see the picture as I have tried to paint it. Our people at home (unconsciously, of course, but nevertheless, actually) often do give to our missionaries to a greater or less extent the selfish point of view. Public speaking is no criterion by which to judge the effectiveness of a missionary's work. Some of our poorest speakers have been most effective in converting people to the truth. There is no attempt here to disparage public speaking ability; it is a wonderful gift and one of the greatest helps to missionary work, but it is not the chief end in view and should not be the motivating ambition of young men and young women who come into the mission field.

Personality and personal ambition must be secondary in missionary work. When this is accomplished, missionaries will first want to acquaint themselves with the message of the Gospel; they will want to heal the spiritually sick, comfort those who mourn, bless those who misunderstand them, pray for those who despitely use them.

The missionary for me is the one who yearns for souls, who wants to labor where the Lord would have him work, who forgets self and finds life everlasting in willing service for others.

THE HILL CUMORAH, NEAR PALMYRA, NEW YORK.



BROADCASTING WITH THE MILLENNIAL CHORUS

By ROBERT S. STEVENS

*Business and Publicity Manager
of the Millennial Chorus*

THE BRITISH BROADCASTING CORPORATION

Head Office: Broadcasting House London, W.1

31 Linenhall Street, Belfast

TELEPHONE AND TELEGRAMS: BELFAST 25834

Our Reference ED. 30th October, 1936. (Date)

DEAR SIR/MADAM,

We offer you an engagement to perform for broadcasting as follows:—

DATE Friday, 6th November, 1936.

TIME Between 9.15 - 9.50 p.m.

STUDIO No.1.

NATURE OF PROGRAMME Harp Trio & Choir.

TYPE OF MATERIAL REQUIRED One group of
part songs to last 10 minutes.

FEE (Actual Performance):

Eight Guineas.

FEE (Mechanical Reproduction to Empire):

25%

*Payable only if broadcast to Empire is given.
(See Condition 12 reverse)*

REHEARSALS.

Balance Test - Friday,
6th Nov. 7.30 p.m.

The above is contingent on your compliance with the following terms, and with the conditions overleaf:—

1. That your signed acceptance, together with all necessary particulars, is in our hands by.....
2. That full programme particulars, in accordance with the attached Programme Form, are supplied. In this connection we must particularly stress the necessity for the accurate timing of each item and for the supply of composers', arrangers' and publishers' names in every case.
3. That you shall personally attend all rehearsals and performances as provided above.

Yours faithfully,
THE BRITISH BROADCASTING CORPORATION,

Regional Director.

NAME Millennial Choir,

(Mr. Robert S. Stevens)

ADDRESS 37, The Mount, Belfast.

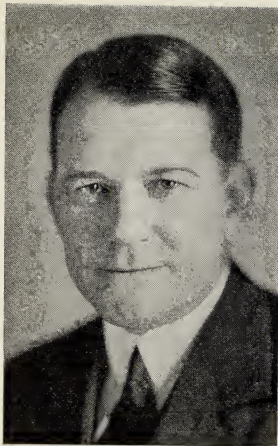
BBC/1945

THE WORLD is full of interesting changes. The British Mission, under President Joseph J. Cannon, has been the scene of one of these changing events, with a story behind it packed with the interesting experiences of a group of young men, pioneers in their own right, who organized a missionary chorus. Had your radio been in touch with Belfast, Ireland, in the early afternoon of November 6, 1936, you would have heard this Millennial Chorus.

The opening scene of our story takes place during the last week of May, 1936, in a little Worcestershire carpet manufacturing town, Kidderminster, where the first two nation-wide M. I. A. Annual June Conferences, in 1935 and 1936, were held. The genesis of this musical group can be traced to one of the last sessions of the Kidderminster Conference of '36, at which were gathered the hundred or so missionaries in the field. There, under the very fine musical direction of Elder Bertram T. Willis, (Salt Lake City), sixteen elders were chosen for this special work.

Then followed a series of meetings with President Cannon, in which officers were appointed and the problems pertinent to the work discussed. Elder Elvon G. Jackson, (Provo), was chosen as President, with Elder J. Sterling Astin, (Chicago), as Secretary, and Elder Willis as Musical Director. Other offices and duties were assigned, until every man had a group responsibility to discharge. The roster of the original group is as follows:

1st tenors, Elders Astin, Norman H. Roberts, (Paris, Idaho), O. Clifford Merrill, (Safford, Ariz.), and D. C. Thomas; 2nd tenors, Elders R. W. Hardy, (Salt Lake), John R. Henderson, (Ogden), Leonard L. Moffatt, (Star Valley, Wyo.), and Harold



AVIN MANSFIELD OWSLEY, UNITED STATES MINISTER TO THE IRISH FREE STATE, WHO FETED THE "MORMON" ELDERS.

P. Mogerley, (Dublin, Ireland); 1st bass, Elders Elvon G. Jackson, Laurel T. Pugmire, (St. Charles, Idaho), Theron L. Labrum, (Nampa, Idaho), and Richard G. Smith, (Salt Lake); 2nd bass, Elders Richard D. Rees, P. M. Anderson Moyes, and Robert S. Stevens, all of Salt Lake City, and George W. Shupe, (Phoenix, Ariz).

The first location decided upon was the place described in English railroad stations as "the rare old city of Chester," in Cheshire. The group was able to accomplish much in Chester, which had been without missionaries for about five years. The people seemed to be especially friendly and hospitable, and the work rolled speedily ahead. At first this large group of young singers, with their determined but friendly attitude puzzled the pass-

ersby, but before long, the almost nightly meetings began to have their effect, and a substantial amount of Church literature was distributed, and new friends were made.

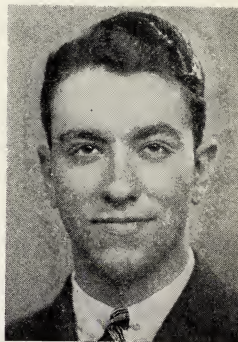
Mission headquarters chose Southport, Lancashire, as the next location for the work. It was with mixed emotions of regret and expectancy that the departure from Chester occurred on July 3. Soon after the arrival in Southport, the first change in the membership of the group occurred. Elder Jackson, who had served so well as president, was honorably released from his missionary labors, and Elder Astin appointed to fill his place. A new arrival to the ranks, as well as to the field, was Elder A. Burt Keddington, (Salt Lake), well-known among Utah music circles for his many fine vocal achievements.

The work in Southport was similar in many ways to that in Chester. New songs, both hymnal and secular, were continually added to the repertoire. New friends were made, and more literature given or sold.

THEN CAME the day when once again the word to move on was given. This time the new location was to be another Lancashire town, Preston. The history of the Church, in Europe as well as in the British Isles, is greatly concerned with this town of Preston. There it was that Heber C. Kimball and five companions, preached the first tidings in European countries of the Restored Gospel. An interesting comparison may be drawn between the entry into Preston of those first missionaries, coming by horse-drawn carriages, and the entry ninety-nine years later of this Millennial Chor-

us, first group of its kind, coming by more modern means of travel, but with the same age-old message, and with the same desire to serve the Lord. The former occasion took place in July, 1837, the latter on August 8, 1936.

ROBERT S. STEVENS, Publicity and Business Manager of the Millennial Chorus, has been able to accomplish many unusual things with the British press and broadcasting interests in connection with the nationwide activities of this missionary group. Since this article was written, Elder Stevens has successfully negotiated for another broadcasting contract over the Manchester station of the British Broadcasting Company, second largest station in the British Isles, which broadcast was presented between 5:30 and 6:30 Sunday afternoon, January 3rd, 1937 on a dramatic program known as "The Music of the People." On this occasion the chorus sang, "Come, Come, Ye Saints," and "Oh My Father," for which they were paid eight guineas.



ROBERT S. STEVENS



MILLENNIAL CHORUS, BELFAST, IRELAND, DECEMBER 4, 1936.

Seated left to right: George L. Shupe, Richard G. Smith, Theron L. Labrum, Bertram T. Willis, Leonard L. Moffitt, Harold P. Mogerley, and Clyde L. Barraclough.

Standing, left to right: Dudley M. Leavitt, Anderson Moyes, Robert S. Stevens, Laurel L. Pugmire, Burt Keddington, David C. Thomas, Norman H. Roberts, and O. Clifford Merrill.

This picture, with an extensive story, appeared as a three-column spread in the "Birmingham Evening Dispatch," December 19, 1936.

The street meetings in Preston were especially gratifying to the missionaries. The Market Place, directly in the center of town, was more or less walled in by various public buildings, making an excellent outdoor auditorium for the singing.

Soon after the arrival in town, another change in the membership came. Elder Hardy was called to London to help with some special work and Elder Dudley M. Leavitt, (Bunkerville, Nevada), supervising Elder of the Irish District, was transferred to the chorus. Finally the time came when it was felt that the first attempts at arranging public concerts should be made. It seemed that the "field was white already to harvest," and concert dates were fixed.

Once this was accomplished the group next turned its attention to the newspaper, which was known to have been quite unfriendly and prejudiced against the Church in times past. An excerpt from the first article to appear in this "Lancashire Daily Post," shows strongly the favorable result:

"Asking for no collections, investing all their meetings with a spirit of cheerfulness, seventeen young men—sixteen American and one Irish—are spending a month in Preston engaged in missionary work. These missionaries of the Church of Jesus Christ of Latter-day Saints were formed in June



PRESTON MARKET SQUARE WHERE IN THE SHADOW OF THE LIBRARY AND MUSEUM, LATTER-DAY SAINT STREET MEETINGS ARE HELD NIGHTLY.

of this year into the Millennial Chorus, the first organization of its kind to be established during their church's century of missionary work.

"The church has at present about two thousand missionaries in various parts of the world. Mostly young men, they voluntarily give two or more years of their lives in service abroad, and then return to take up their former occupations. Mr. Robert S. Stevens and Mr. Richard D. Rees, members of the Chorus, told a *Lancashire Daily Post* reporter that considerable self-sacrifice was often involved, as the missionaries receive no salary or expense from the church, and have to live on such money as they or their parents can provide."

The first concert was given the night of August 29, before an audience of about forty or more patients and their friends at the Willows Convalescent Home. A few fellowship songs were sung, and one or two of the more serious type. Solos were given by Elders Ked-dington and Astin. Guest accom-

panist for the evening was Mr. William Roskell of Preston, organist at one of the larger churches in that city.

Elder Thomas presented the many interesting relics and collections contained in the Red Indian Program, explaining something of the customs and history of the Hopi tribe, from which the curios had been obtained. The entertainment finished with the singing of the National Anthem, "God Save the King." Tribute was paid to the missionaries by hospital authorities. Relieved and grateful, the Elders proceeded to preach the Gospel, both by word of mouth and by living the Word of Wisdom, not taking the proffered cups of tea, but drinking milk. This one thing will probably live longest in the memories of that hospital staff. It was an uncommon sight to see seventeen healthy young men ask for milk in a land where tea is considered a necessity.

The many public concerts that followed were patterned largely after this first one, and almost without exception, letters of commendation were received. The newspaper continued its friendly attitude, publishing announcements and stories of these engagements.

IN SPITE OF this busy combination of regular missionary work and

THE NORTHERN WHIG AND BELFAST POST, THURSDAY, OCTOBER 8, 1936.

The Church of Jesus Christ of Latter-Day CORDEALLY INVITES YOU TO ATTEND A Semi-Annual Conference SUNDAY, OCT. 12, 11:30 a.m. 2:30 & 8 p.m. LIVERPOOL ROAD, ROBERTSON.

THE DAILY MIRROR

100,000 MORMONS

AND THEY HAVEN'T 10 WIVES EACH!

HEN Brigham Young led his settlers into Utah and built Salt Lake City, one of America's strongest states was almost annihilated. For nearly half a century the people of this State have been struggling to get on their feet. The whole thing was a mistake.

handed to him by an angel on the morning of September 15, 1871. They looked the girl, he said, though only eight years by his index, thin, brought together like the leaves of a book, and the young man who was with him, a tall, thin, dark, and the whole thing was a mistake.

AND NEWS, OCTOBER 3, 1936

THE THIRD GENERATION



MR. ASTIN AND MR. THOMAS.

THE SPECIAL WINTER CONFERENCE—1888 CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS SPEAKERS: RICHARD R. LYMAN, AMERICAN President of European and Asiatic Missions. President of Joseph J. Cannon British Mission.

Saturday, December 12th.

EXPRESS AND NEWS, OCTOBER 3, 1936

LATTER-DAY SAINTS

SUGGESTED: SUNDAY SCHOOL, 10:30 a.m. SUGGESTED: SUNDAY SCHOOL, 10:30 a.m.

The teachers' annual conference of the Church of Jesus Christ of Latter-day Saints, which is held in Salt Lake City, Utah, is a most important event in the lives of the members of the Church. It is a time when the members of the Church can meet with their teachers and hear from them of their own experiences in the field of missionary work.

THE NORTHERN WHIG AND BELFAST POST, FRIDAY, NOVEMBER 1, 1936

AMERICAN MISSIONARIES.

Belast included in Tour of the British Isles.

American missionaries, who have given up their positions, and are now on tour of the British Isles, are expected to arrive in Belfast on the 10th inst.

The party consists of two men, Mr. Richard D. Rees and Mr. Robert S. Stevens, both of whom are well known in the United States.

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THE LANCASHIRE DAILY POST.

THE MILLENNIAL CHORUS, 12, 1936.

DESCENDANT OF BURNLEY MAN AS PRESIDENT.

Mr. C. B. Burnley, a descendant of the Burnley family, is the president of the Millennial Chorus, a group of young men who are engaged in missionary work.

He is a descendant of the Burnley family, which is one of the oldest families in the district.

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CHARITY CONCERT

FUNDS FOR BRITISH RELIEF SOCIETY, (Belast Branch)

BY THE FAMOUS

MILLENNIAL CHORUS

TRAVELLING L.O.S. MISSIONARIES FROM U.S.A. ORGANISATION PATENTED AFTER THE VICTORY

MORMON TABERNACLE CHOIR

ADMIT ONE. SILVER COLLECTION.

THE NORTHERN WHIG AND BELFAST POST, FRIDAY, NOVEMBER 1, 1936

PRESTON WILLIAMS HOSPITAL

Members of the Millennial Chorus, a group of young men who are engaged in missionary work, are expected to arrive in Preston on the 10th inst.

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AMERICAN SINGERS

THE BURNLEY BRANCH OF THE U.S. BRANCH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, which is one of the oldest families in the district.

the added burden of concerts, the Chorus found time to visit the places of interest in connection with the early history of the Church in this land. Besides the River Ribble, scene of first baptisms, a visit was made to old Vauxhall Particular Baptist Chapel, wherein the first sermon was delivered.

The work in Preston drew swiftly to a close, however. After fulfilling the remaining concert engagements, the move to the next town, Burnley, thirty miles distant, was made. In Burnley the chorus was to assist in the preparations for the Liverpool District Autumn Conference, to be held in the Burnley chapel.

The Burnley paper also proved to be very friendly to the group, and published fine accounts of the chorus. This was a great step forward when it is considered that this same paper refused to accept even a paid advertisement from the Church two years earlier.

Conference was held on Sunday, October 4, and a record-breaking crowd was in attendance at the sessions, at which President Cannon was the principal speaker.

This Liverpool Conference brought the greatest change in the membership of that chorus that had yet occurred. Elders Astin, Henderson, and Rees were honorably released from their missionary labors, and Elder Leavitt was appointed to fill the office of president. Elder Clyde L. Barraclough, (Salt Lake), had just arrived in the mission field, and was appointed to sing in the chorus. Thus the number of members was reduced from seventeen to fifteen.

In the Elders' meetings held the day after Conference, it was decided that the Chorus should go to Ireland immediately, in order to help with the preliminary work in connection with the Irish District Conference scheduled for the next Sunday. Packing was hurriedly accomplished, and the trip began.

The journey to Belfast, across the Irish sea, proverbially rough, was made at night, and the arrival in Belfast Lough (harbor) was in the gray hours of early morning, October 6.

The brethren already laboring in Belfast had arranged a number of concert engagements in addition to Conference. Conference was held Sunday, October 11, and as had been the case in Burnley, all previous attendance records were broken. Street meetings were held every

(Concluded on page 120)

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

AN EXPEDITION recently found a new kind of sheep in east Tibet. This is the first new large animal discovered in the world since 1902.

CHILDREN who cannot digest their food may in time develop a greed for food and then for money, accord-



ing to the famous psychologist, Professor Adler. Many money magnates have experienced life-long digestive troubles.

ANOTHER aid of science in combating crime is the magnetic apparatus developed to test tool-resisting prison bars. The bars to be tested are compared with a standard steel bar whose magnetic properties are known. Anything which will change the strength of a piece of steel will change its magnetic properties, thus defective bars are found.

OLD AGE can be held off and life prolonged about seven years by means of diet, according to evidence from rat-feeding tests. The prime of life of rats was lengthened by feeding more milk, which added more vitamins A and G, calcium and protein.

FIFTEEN per cent of the energy in sunshine is converted into mechanical work by an improved Abbot solar heat collector. About a square yard of sunshine ran a half horsepower motor. The sun's rays concentrated by aluminum reflectors heat a liquid compound to very high temperature which heats water to steam to run the engine.

A WIRE netting so fine that it has 180,000 meshes per square inch is being made in Germany. The finest of all fabrics so far, it is made of wire about one-third as thick as human hair, to have the needed fineness it must have 650 dents per running inch. It is used for the sifting and straining of powders and liquids.

FISH CAN be made to clean house in a new type rearing pond. When the water is drawn off to a low point and a stream of water introduced in a low point, the young trout mop up by swimming over the bottom carrying the debris with them to a catch basin.

"YOU CAN'T make a silk purse out of a sow's ear," has been an oft-repeated proverb. Not impressed by the age of the saying, Arthur D. Little gathered up the ears of sows, made gelatine of them, and by a process similar to that of producing rayon, the threads were spun and dyed. The green and rust colored silk was then knitted into the form of a purse.

CONTRASTED with the 500,000 watts power of the world's largest radio station is the portable broadcasting station "Wee." It uses only one-



twenty-fifth of a watt, less than an automobile tail light, and is powered by three dry cells. It can send about 200 feet, using any of the wave lengths of the broadcast band.

THERE is now evidence for the occasional smelting of earth iron in the Near East as early as the third millennium before Christ. A piece of iron from the Great Pyramid in Egypt of about 2900 B. C., and one from Abydos of about 2500 B. C., have been found. It is earth iron since all meteor iron contains nickel.

TELEVISION is closer to the public as a result of a four months test of broadcasting from the Empire State Building, New York City, at a cost of a million dollars. Images are now in white and black on a screen seven and a half by ten inches, and though satisfactory means of sending and receiving the images have been developed, sets for the general public have not yet been designed.

Editorial

Alonzo A. Hinckley

HE CAME out of the measureless ages of the boundless past. There, an eternal spirit, he dwelt in the glorious presence of God, his Father. Joyfully he accepted the summons to the journey on earth. Here, a chosen son, chosen because of his obedience, he toiled and served and loved; here he hoped and prayed and believed; here he conformed to the vision of the eternal plan and thereby pleased his Heavenly Father. Then, the mission completed, he heard the call to return. Steadily, unflinchingly, courageously, he laid himself down. He returned to God. He has entered eternity which is "without beginning of days or end of years." There he will find a surpassingly great reward, for his works have ever been good. There he will continue, with new powers and undimmed vision, throughout endless ages, his progress towards his divine destiny, a God-like stature. From his exalted place he will bless his loved ones whom he has left behind.

His understanding of the purpose of life was clear. His will was tempered for righteousness. He was rich in all that moth and rust can not destroy. Sweet is his memory!—J. A. W.

February's Lesson

WASHINGTON AND LINCOLN, whose birthdays are celebrated in February, benefited greatly their own and succeeding generations. They are types of the great men who have led the American people into peaceful and prosperous paths. The whole world is grateful for the labors of their lives.

They were great because they possessed and used, intelligently, in all affairs, the simple enduring principles of righteousness. Industry, honesty, sincerity, kindness, and faith marked their actions. Men of noble character alone can achieve much for human good.

These men were not perfect. None of earth is perfect. Perhaps they made mistakes. Since they were mortal, they must have had human weaknesses. However, it was because of their virtues, despite their weaknesses, that they became benefactors of mankind. By the sum of life man is divinely judged.

The study of great lives becomes truly gainful only when their virtues are considered. Then they become ideals to be imitated. The modern school of biography which ferrets out and emphasizes the weaknesses of the heroes of time, contributes little if anything to the progress of man. Such students prefer shade to light. Gloom and darkness breed dismal lives. Sunlight makes plants to grow, warms the earth, and causes hope to "spring eternal in the human breast."

Our estimate of our daily associates, as of historical figures, is truest, and our relationship with our friends happiest, when their weaknesses are forgotten and their virtues held aloft. The habit

of looking for good in people soon reveals that in the vast majority, virtues outnumber weaknesses. We discover, if we are honest, that the flaw in our neighbor's character is not unlike the flaw in our own; and that his virtues are as great as those in which we pride ourselves; that we have no right to find fault with others.

The widespread habit of looking for and discussing the faults of others is evil and degrading. Gossips devote themselves usually to the shameless pastime of tearing asunder personal reputations. They are human vultures preying upon the absent, therefore the defenseless. They are the blood-sucking vampires of our civilization. They reveal empty minds, undisciplined tongues, and the lack of power to spend time profitably. They become bad citizens, bad club or Church members, unworthy of social respect.

"Have you heard?"—the introductory words of the wasted hour of gossip—might well be directed, impersonally, to the great gains and needs of our civilization. Have you heard of the beauty of the latest work of art, in whatever field; of the new conquest of a natural force or condition; of the act of sacrifice or heroism that brought succor and joy to another; of the opportunity for service to others that the day has brought; of the noble service of leaders in state and church? Out of such discussion noble characters would be built, characters capable of enjoying the gifts of earth and of helping in the forward march of humanity.

Washington and Lincoln! Their memory should inspire every Latter-day Saint to look for the virtues and fine qualities of his living fellow men. Should this become our objective there would be felt in this year of 1937, in the hearts of men, a tender warmth of love, akin to the love of God.

—J. A. W.

A Christian Nation

THE SUPREME COURT's notable decision of 1892 reprinted in part elsewhere in this issue is of far-reaching significance to every American, not only because of its establishment of the fact that the United States is a Christian nation, but also because of its review and summary of the background that has established legal and traditional Christianity in this land.

It appears from the letter and the spirit of past times that legal stipulations have been included in the basic declarations of law of the states and the nation, not to embarrass and restrict Christianity, but to protect and abet it. That statutes and fundamental principles designed for the guarantee of Christian freedom have sometimes been used for the curtailment of the thing they were created to protect is an index of short-sighted ignorance or intentional miscarriage of justice on the part of those who have contributed to such abuses. The Supreme Court has clearly defined that laws which were made to curtail selfish commercial practices cannot be generalized or misconstrued so as to

curtail the activity of the Christian Churches.

Before some Twentieth Century skeptics be permitted to continue their open and covered attempts to undermine Christianity and divorce it from the things of life and government, let them be reminded that the America of today in all of its better and more stable aspects, is the product of Christian endeavor and Christian tradition. Many divergent interests attempted to claim and conquer America, but its founders and builders were Christian gentlemen who had the courage of their convictions and the strength of their principles, from the Pilgrim Fathers of New England to the Mormon Pioneers of the Inland West.

The Supreme Court has said: "If we pass beyond these matters to a view of American life, as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. . . . These and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that *this is a Christian nation.*"

From this established fact—that the United States is a Christian Nation—several conclusions and guides for future conduct may be drawn; and one line fruitful for thought may well take into consideration the proposition that no nation whose legal and social structure is fundamentally Christian can afford to exclude from its halls of learning or from its halls of government a due consideration of Christian philosophy, ideals, and practices. It appears to be legally as well as rationally tenable that the teaching and observance of Christian truth and practice in any institution within the land, private or public, is not only justifiable but essential—in a Christian nation.

By this it is not forgotten that religious liberty is guaranteed by America's basic legal document, the Constitution. But the granting of religious freedom cannot justifiably mean curtailment of the basic religious structure of the nation—Christianity. This would be carrying tolerance to the point of self-extinction.

The fact that the United States is a Christian nation does not mean that all who reside here must espouse Christianity as a religious persuasion, but it does mean, to quote a further Supreme Court citation, as applied to Pennsylvania, that "Christianity, general Christianity, has always been a part of the common law . . . not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience to all men."

Further, attention is invited by the Supreme Court to the fact that "the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order."

To believers and unbelievers alike, to Christians and non-Christians—and especially to the unprincipled advocates of a faith-destroying skepticism both within and without the halls of learning—let it be remembered that the United States is a Christian nation—the Supreme Court has said that it is—tradition and history have so

established it, and this generation must see that as such it is preserved, for "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ."

—R. L. E.

"We Build for a Business That Knows no Completion"

RECENTLY, while sightseeing in a California city, several members of a group noticed one building which loomed on the horizon—a building oddly, almost fantastically, shaped. It focused the eyes until the group reached directly in front of the structure. Carved in the arch over the door were the words: "We Build for a Business Which Knows No Completion."

The sentence startled the group; and indeed it is one to remain firmly fastened in the minds of most who read—not for its literal meaning but for its deeper spiritual significance. Whoever coined the statement had a keen sense of values, even when he was thinking for a commercial concern. He knew that even in a business world of intense material values the minds of his clerks must reach farther than the end of each week, month, or year, into the limitless time of the future. Only when they had that concept of the enduringness of the business would they enter into the work wholeheartedly.

The application of this statement to Latter-day Saints challenges by its significance. We build for a life that knows no completion, for a Church which knows no completion. The eternity of our philosophy attracts many people to a further investigation of our beliefs. The belief in the preservation of the family, not until death, but beyond it, stimulates the desire for a better understanding between members of the family. This same belief makes for a more careful consideration of the choice of a mate.

The belief in the eternity of personality increases our desire to add to our mental equipment, since that and our spiritual acquisitions are all that we can actually take with us into that eternity. If we build for a personality that knows no completion, we shall be especially careful of the kind of structure we build. We shall be more alert to select only those materials which will endure throughout eternity. Spiritually, we shall, in following this motto, "garnish our thoughts unceasingly so that our confidence may wax strong in the presence of God." No unclean thing could exist in His holy light. Since we are trying to build for a future that knows no completion, we must be sure that the clean things become incorporated into our lives that we in the eternity to come may be worthy of resuming our place in God's kingdom as His sons and daughters, who were wise enough to know that the earth-life is only a small part of the eternal plan of life, which in its entirety includes: a life before mortality, mortality, and a life after death.

—M. C. J.

The Church Moves On

NORTHWESTERN STATES MISSION

PRESTON NIBLEY, son of the former presiding bishop, Charles W. Nibley, was appointed president of the Northwestern States Mission January



PRESTON NIBLEY

12, 1937, to succeed Joseph Quinney, Jr., who was named president of the Logan Temple, November 13, 1936.

President Nibley has been engaged in business in Salt Lake City for the past twenty-six years. He has recently published a notable book, *Brigham Young—The Man and His Work*. Elder Nibley filled a three year mission to Germany from 1904 to 1907.

LATTER-DAY SAINT INSTITUTE

DR. FRANK L. WEST, Church Commissioner of Education, has secured permission from the Arizona board of education to build a Latter-day Saint Institute in connection with the University of Arizona at Tucson. The institute will cost \$50,000 and the site \$8,000. This makes the sixth institute where the building is owned and operated by the Church. In addition to these six is the project going forward at the University of Southern California.

YALECREST WARD, SALT LAKE CITY.

On December 6th, 1936, President David O. McKay dedicated the Yalecrest Ward Chapel and Recreation Hall.

OGDEN SIXTH WARD

December 13th, 1936, President Heber J. Grant dedicated the Ogden Sixth Ward Recreation Hall.

THATCHER WARD, ARIZONA

December 20, 1936, the chapel in the Thatcher Ward, St. Joseph Stake, was dedicated by Pres. Heber J. Grant.

TETON WARD, IDAHO

Alvin LeRoy Stoker was sustained December 13th, 1936, as Bishop of Teton Ward, Rexburg Stake, Idaho, with David R. Wilding as first counselor and James Gardner as second counselor.

NEW YORK STAKE

The New York Stake presidency was reorganized December 6th, 1936, with Harvey Fletcher as president and William L. Woolf and Ivor Sharp as counselors. Elder Fred G. Taylor and his counselors were honorably released.

NEBO STAKE

On December 13th, 1936, the Nebo Stake Presidency was reorganized with Wayland R. Wightman as president and George A. Cheever as first counselor and S. Roland Lindsay as second counselor.

NEPHI WARD, UTAH

Alma Tranter was sustained as Bishop of Nephi Ward, Juab Stake, December 13th, 1936, with H. C. Crane as first counselor and Paul E. Booth as second counselor.

ELDER PETERSON RETURNS

ELDER HUGO D. E. PETERSON and his wife returned on Feb. 24, 1936,

from their mission to Sweden. Brother Peterson was president of the Swedish Mission.

KUNA WARD, BOISE STAKE

THE new Ward Chapel was dedicated on Sunday, Sept. 3, 1936, by Elder Rulon S. Wells.

ROCK ISLAND, ILLINOIS, CHAPEL

BOYD A. READ, district president of East Iowa, sent in this item: On December 2, President Heber J. Grant, in company with Bryant S. Hinckley, president of the Northern States Mission, attended the dedicatory services of a chapel in Rock Island, Illinois. President Grant offered the dedicatory prayer and delivered the main talk. The significance of this dedication lies in the fact that it is but a short distance up the Mississippi River from where the Mormons, just ninety-one years ago this February, were driven from their homes by relentless persecution. Today as the Church again establishes itself in these parts there is an entirely different feeling among the people. Where they were once bitter against the Church they are now very friendly; where the Mormons were once considered unworthy citizens, they are now sought after as an example.



L. D. S. MISSIONARIES AT MISSION HOME FROM JANUARY 4 TO JANUARY 21, 1937

First row, left to right: Vera Rose Winthrop, Dorothy Tolman, Emma Ruth Salazar, Leonard R. Hardy, David E. Astle, Daris Reese Olsen, Elman J. Gill, Thelma Heaton, Iris May Swain.

Second row, left to right: J. Wiley Sessions, Director; James Albert Hunter, Ruby Anderson, Verla Hale, Nora Merritt, Kathrine Elmira Benson, Jacquita Johnson, Vaughn Winward Packer, LaVerl F. Turnbow, Donald G. Lee.

Third row, left to right: Nathan Martin Thomas, R. Ted McBride, Curtis Fillmore, Edwin Marsh Butler, Fred Oliver English, Elburn Wardell Kenison, Earl Miller Fuhrman, Homer C. Curtis, Don B. Greenwood.

Fourth row, left to right: Mrs. J. Wiley Sessions, Bertha Katherine Ebert, Harold Yates Anderson, Harold H. Heddon, Harold W. H. Luni, George Easton Brown, Paul C. Palmer, Deane W. Brown.

Fifth row, left to right: R. Norman Pearce, Thomas Harvey Gardner, Clarence Enoch Paystrup, Joseph Hyrum Peterson, Grant B. Hodgson, M. Arthur Malmgren, Presley David Pace, Robert W. Hubbard, Dorse M. Oman, Bartlett C. Mitchell.

Sixth row, left to right: John W. Delange, Thomas Karl Broadbent, Melton L. Karren, Vernal W. Nalder, Eugene Leon Nielsen, John A. Soderberg, Frank A. Nicoll, Morris S. Christensen, George W. Irwin.

Seventh row, left to right: Eugene Lowell Morris, Leo J. Nielsen, Jr., Joseph Orville Peterson, Sylvan Burgi, Leland Gann Dasturp, Ross Clark Burgess, Joseph W. Barlow, Leonard LeDel Reynolds, Alvin Leo Ralphs, Joseph Burns Beal.

Eighth row, left to right: Joseph M. Gunderson, Folkman D. Brown, Virgil Miller Hancock, Eldon Wood Felt, Sylvan W. Rindisbaker, Robert Seth Fitts, Lavar Byam Reed, Newall D. Dickson.

Ninth row, left to right: Hubert V. Burton, Elworth Young Crosley, Floyd Asa Fowler, George Hugh Nelson, Lowell D. Kinsey, Judson Emerson Mailey, Marvin Stewart Perry.

Tenth row, left to right: Doris Esther Black, Farris O'Neil Sainsbury, William James Telford, Clayton Lowell Perkins, Lauchie Arthur Orr, Delmont Beecher, Verl Willis Teeples, Orme M. Jorgensen.

Harold Lawrence Dean was absent when this picture was taken.

Poetry

TRUTH

By Allen Stephenson

'TIS WELL that man is blind and deaf and dumb.
That in a world of wonder he but knows
The buoyant tug of wind—not why it blows.
'Tis well that in the blossom of the plum
He sees the white and fragile beauty there;
No more, no less. (O, God, grant us not less!)
But of the face of Truth make him confess
That he knows naught, nor let him greatly care.

Let still the veil of ignorance conceal
The hidden weakness of a fashioned mind,
That sees at all because 'tis partly blind
And misses wonders that would make it reel.
'Tis well that man is blind and deaf and dumb;
Truth hides her face, lest he be overcome.

FIRST SNOWFALL

By Edith Welch Morgan

'TAST night
My mountains laid aside
Their crimson skirts
And castnets
For plain white robes
Of pale new snow.
And when I rose,
I saw them kneeling,
Their bent heads
Veiled in clouds.

A PRAYER

By Magdalene C. Stephens

DEAR God, on far horizons
The war-clouds gather fast,
And ominous fears grip stricken hearts
As troops and ships are massed.

Grim war-lords, mad for glory,
Stand safely by and plan
To wreak a frightful vengeance
Upon their fellow-man.

They will not feel the terror
Of air-raid, gas, or trench;
Or shattering, piercing agony;
Nor smell the battle's stench!

They will not hear the widow's moan,
The orphan's piteous cry,—
They will not hear the curses
Of those they send to die.

Dear Lord, why should those erring men
Be given so much power,
That they can bring whole nations
To such a tragic hour?

Help us as mothers in Thy cause
To cleanse the world of war—
Purge all men's hearts of lust to kill
And conquer,—evermore.

Then shall we know that sons we bear
May live life joyously,
And ever building for the right
May serve Peace gloriously.

INES IN WINTER

By C. Frank Steele

AS THE snow falls on the earth,
Its scars vanish one by one,
Comes now peace; beauty clothes the
fields;
And the gray hills are gone.

As falls the snow, so falls on the heart
The solace of a friend;
Kind as the snow, healing, comforting,
Constant to the end.

FATIGUE

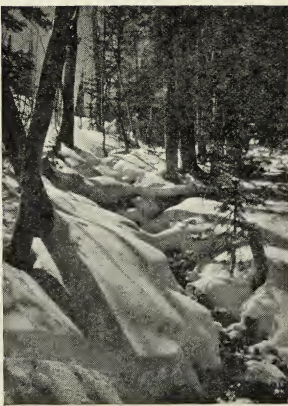
By Eva Willes Wangsgard

COME, Winter, cradle me upon your
breast,
Beneath the shawl of soft Angora wool.
I've grown so weary of the year's unrest.
With wild ambitions I am overfull.

I have known spring and loved her scattered gold.
I have loved summer wrapped in pastel
skies.
I have known autumn, loved her gallant
hold
On pageantry and color while she dies.

But spring has roused my hopes beyond
their strength,
And summer's heat has seared my feeble
will.
I danced down autumn's gay Bohemian
length,
But now I would my leaping heart were
still.

I've grown so weary of the prismatic light
That lent ambition's lamb a Golden Fleece.
My heart has need of patient gray and
white.
O, Winter, bring my weariness your
peace!



STRANGE GRATITUDE

By Carlton Culmsee

LOUR on hour I lay in the darkness
staring
While my mind, like someone lost in a
haze
Shaken by heat-waves, struggled with the
fever.

Now and then there flashed on the inner
sight
Memories that I did not know I had,
Glimpses of things forgotten years ago.

Once I saw my smiling mother lighting
A tall red candle at my plate to mark
Some little honor that had come to me.

Father, too—I heard the grim old man
Clear his throat, ashamed that something
poignant
In his book had startled tears from him.

And again a chubby little schoolmate
Saw my sorrow as the Valentines
Were all distributed, and I got none.
Since we'd moved to town two days
before.
And he hurried home to cut and color
Eight crude hearts to leave on our porch
that night.

So I felt a kind of gratitude
For the fever, even while it burned me.

I SHALL NOT FEAR

By Louise Liebhardt

I SHALL not fear that last inviolate hour
Which neither you nor any man may
stay;
Nor shall I challenge its unyielding power
To blanket night upon my shining day.
I shall not question or deride my faith
Because this stranger, Death, usurps your
place;
His coming can not change you to a
wraith—
His darkness only makes more clear your
face.

I shall not fear. . . . Love brooks no
altering
And no forgetting. . . . Death unmasked
is sleep;
I shall rest happy so, unflinching
Within that timeless faith we learned to
keep.
I shall not fear the change for I shall
know
You place my hand in God's, before I go.

BARTER

By Ann Jarvis

A SMILE for a smile, kind thoughts for
kind thoughts,
And letters for letters, too.
What's wrong with bartering hearts for
hearts—
Since I've given mine to you!

THE STORY OF OUR HYMNS

By GEORGE D. PYPER

General Superintendent of the Desert Sunday School Union and First Assistant Chairman of the Church Music Committee

THE LIFE of William Cowper, who wrote the hymn, "God Moves in a Mysterious Way," is one of pathos, tenderness, doubt, disappointment and despair. He was a defeatist, dreading the unknown, afraid to live, afraid to die, yet possessing such qualities of mind and heart that endeared him to many noted friends and placed him among the greatest of English poets.

William Cowper was born on November 26, 1731, at Great Berkhamstead, Hertfordshire, England, the son of a rector of Berkhamstead, chaplain to King George II. His mother, Ann Donne, of honorable lineage, died when William was six years of age. He was a delicate child, sensitive and shy, sheltered and protected by a doting mother. At her death the boy was placed in Doctor Pitman's school near his father's place of residence. Here he was so tormented and bullied by a boy five years his senior that although his tormentor was expelled, William's experience left a feeling of terror and helplessness that affected his entire life. During one of these persecutions he found a line in the Bible that gave him temporary comfort. It was—"I fear nothing that man can do unto me." This resulted in a spiritual exaltation that saved him from total collapse. At ten he was sent to Westminster where he companioned with such students as Warren Hastings and Churchill, the poet.

At eighteen Cowper left Westminster and attached himself to a Mr. Chapman, a London attorney. In 1754 he was called to the bar, but his "inferiority complex" and his preference for literature kept him from practicing law. During his association with Mr. Chapman, he fell in love with a cousin, Theodora Jane Cowper, but his uncle, Ashley Cowper forbade a marriage on account of their close relationship, and young Cowper was again thrown into despair and near madness. Neither of the lovers ever married.

From necessity Cowper sought employment and his cousin, Major

XV. *God Moves in a Mysterious Way*

HYMN BY
WILLIAM COWPER

TUNES BY
Dr. Thomas A. Arne
AND
William B. Bradbury



WILLIAM COWPER

Cowper, who had the right of nomination, presented him as clerk of the House of Lords. All seemed favorable for a happy and lucrative position when the hand of fate again struck him. His enemies insisted upon an examination before the bar of the house to test his fitness for the clerkship. As the time approached for the examination Cowper developed a terrified state of mind. The fear of the test, together with a consciousness of an intimate deformity that had all through his life depressed him, were too much for his delicate constitution. His mind gave way and he decided to end it all by suicide. Purchasing a bottle of laudanum, he called a coach and asked to be driven to Thames wharf

where he determined to drink the laudanum and jump into the river; but finding a guard there the deed was prevented. Returning to his quarters, he poured the poison into a small basin and when he reached for it with intent to drink the contents, the fingers of both his hands contracted so that he could not hold the vessel. Recovering in wonder, he threw the poison out of the window. The night before the test, with a tottering brain he again attempted to kill himself with a pen knife, but the blade broke. He then tried to hang himself with a garter, but the garter broke, and he fell to the floor utterly deranged. Of course his chance of obtaining the position in the House of Lords was now gone and under the care of Doctor Cotton he was taken to St. Albans, a mental hospital where he remained for two years. In 1763 he was taken in charge by his friends, the Unwins, father, mother, son, and daughter. He was tenderly cared for by Mrs. Unwin, who was the "Mary" of his letters. Upon Mr. Unwin's death, in 1767, the family, including Cowper, moved to Olney, and there Cowper formed an intimate friendship with John Newton. This friendship was a strange mixture of personalities. "In his youth, Newton had been a wild, despairing blasphemer; in his, Cowper an irresolute, despairing, would-be suicide. One was driven to Christ by the violence of his sins, the other by the violence of his sufferings."

The result of this friendship was the publication of *Olney Hymns*, one of the 18th century's best contributions to the development of English Hymnody. It contains 348 hymns, 280 by Newton, 68 by Cowper. One of the outstanding of Cowper's hymns in this collection was "God Moves in a Mysterious Way, His Wonders to Perform."

"In the making of these hymns, Cowper, as long as he was able, wrought with the feeling and craftsmanship of a true poet, and clothed

*The History and Use of Hymns and Hymns Tunes—Breed.

them with the tender charm of his own spirit."[†]

Cowper was a hater of slavery of either body or conscience, as the following lines of his will show. Do they not suggest the doctrine of free agency?

"There is yet a liberty unsung by poets,
and by senators unpraised,
Which monarchs cannot grant, nor all the
powers

Of earth and hell confederate take away:
A liberty which persecution, fraud,
Oppression, prisons, have no power to
bind;

Which who tastes can be enslaved no
more:

'Tis liberty of heart, derived from Heaven,
Bought with His blood who gave it to
mankind,

And sealed with the same token. It is
held

By charter, and that charter sanctioned
sure

By the unimpeachable and awful oath
And promise of a God. His other gifts
All bear the royal stamp that speaks them

His,
And are august, but this transcends them
all."

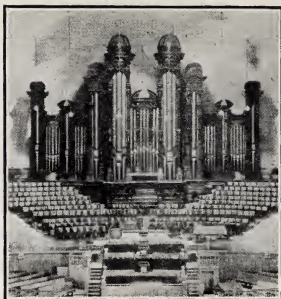
Space will not permit much further detail of Cowper's life. Failing in health he left Olney and went to London in 1779. There he met and formed a close friendship with Lady Austin, a baronet's widow who lived near him. She was pious, sympathetic, and encouraging, and during this friendship Cowper rose to great literary fame. In 1786 he found a new friend in Lady Hesketh, the sister of Theodora Jane Cowper, the love of his youth, but in spite of more pleasant surroundings, with the failing health of his faithful friend, Mrs. Unwin, his malady returned and they moved to Dereham, where on the 28th of April, 1800, this strange but gifted poet passed away. On his monument at Dereham appear these lines by Mrs. Browning:

O Men! This man in brotherhood your
weary paths beguiling,
Groaned only when he taught you peace
and died while ye were smiling!
And now, what time ye all may read
through dimming tears his story,
How discord on the music fell and darkness
on the glory,
And how when one by one, sweet sounds
and wandering lights departed,
He wore no less a loving face because so
broken-hearted.

THE HYMN

IN THE histories, biographies, and memoirs of William Cowper, examined by the writer, there is nothing to indicate just when "God Moves in a Mysterious Way" was

[†]The English Hymn, Its Development and Use in Worship—Benson.



God Moves in a Mysterious Way

GOD MOVES in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sov'reign will.

Ye fearful Saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And he will make it plain.

written. One story related that "once upon a time" when he felt his brain storm coming on, he yielded to an impulse to drown himself in the River Thames; that he called a cab and asked the cabman to drive him to the river; that a heavy London fog suddenly gathered and the cabman lost his way; that after driving aimlessly round and round for some time, the cabman refused to continue and ordered his passenger out; that Cowper stumbled to the walk and found himself in front of his own door; that when he recovered his senses, he sat down and wrote "God Moves in a Mysterious Way, His Wonders to Perform." There is some justification for the survival of this story. One writer says: He "had an intense delusion that it was

the Divine will for him . . . to drown himself, but the driver of the vehicle missed his way and Cowper was diverted from his purpose." Then, too, Cowper's own memoirs state that he was driven to the Thames with suicidal intent but was prevented from carrying out his purpose by the appearance of a wharf porter sitting on a pile of goods.

However, there is no doubt that the hymn was written in view of his own dreadful experiences, and the hand of Providence is plainly seen in preventing the consummation of an evil design. The hymn was included in the *Olney Hymns* as already stated, which were published in 1787.

The poem extols the power and omnipotence of the Almighty and His infinite skill and wisdom in working out His divine plans. It carries a message of hope to the Saints who are fearful and entreats them to be courageous against the ills that seem to beset them; it contains prophetic lines that the purposes of God will be gradually unfolded hour by hour and though experiences may be bitter, yet the fruit of righteousness will be sweet; that blind unbelief will lead us to grope in the dark and seek for the truth in vain, while if we trust in God the Great Interpreter, all will be made plain.

It is said that "poets are prophets" and one is almost persuaded that this is true when he ponders on the analogy between this immortal hymn and a revelation given a prophet of God three-quarters of a Century later. Was it a "flash from the Eternal Semaphore"?

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no Savior.

"Great is His wisdom, marvelous are His Ways, and the extent of His doings none can find out.

"His purposes fail not, neither are there any who can stay His hand.

"From eternity to eternity He is the same, and His years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory."—Doctrine and Covenants, 76:1-6.

THE TUNES

MANY TUNES have been used to clothe this beautiful hymn. The earliest I can find is one called

(Concluded on page 107)



PEASANT WOMEN AT A MARKET

NATIONS THAT NEED THE GOSPEL BUT HAVE IT NOT

By ARTHUR GAETH

First President of the Czechoslovak Mission

DICTATORSHIPS in countries in which the Church already has missions have placed churches under a very rigid and definite control. The difficulties under which missionary work can be done have increased. But there are still countries in Europe in which the Church is preaching no message. The largest of these is Russia. It has been the opinion of a number of our Church leaders that there is much of the blood of Israel among the Russian people. The Book of Mormon has now been translated into Russian, and in Czechoslovakia we had twenty tracts prepared in the Russian language during the past year. But my visit to Russia during the past summer convinced me that missionary work by the Church would be practically impossible (or beset with insurmountable difficulties) in Russia as yet.

On the first day of my travels in Russia I met a professor in one of the high schools in Kiev. He spoke German, was interested in me as a foreigner, and so we were soon engaged in conversation. Our discussion led to religion. Finding a sympathetic ear, he soon revealed Russian policies of education. He was elated that Russian children could not grow up with a belief in God. Every student or school child received definite instruction in school in natural science and in history,

in which a history of religion was presented, so that the child was thoroughly enlightened on the now "orthodox" Russian conception of the origin of man and the follies of religion. He stressed that no Russian child who attended a regular Russian school could grow up believing. And after I had wandered about the larger cities, had entered some of the churches still in use and found them attended only by older and almost aged people, I began to believe too that unless a miracle happened the youth of Russia would continue to grow up without faith in God and would be taught to regard Christ as an impostor.

Christ has been definitely replaced by Lenin. Lenin has become the savior of Russia. On the Red Square in Moscow a magnificent but simple mausoleum has been erected and there Lenin's embalmed body is displayed. Between five and seven o'clock every evening thousands of people are permitted to file through the mausoleum to view the form of the man who means so much to the Russians of today. Not far from the Red Square is the Lenin museum in which everything linked to Lenin, his writings, his personal belongings, the coat in which he was shot in 1921, have been preserved.



WOMAN FROM SMILJEVO, JUGOSLAVIA, IN NATIONAL COSTUME.

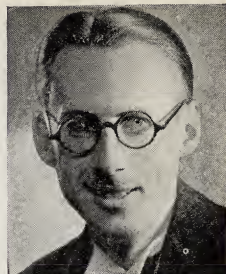
THERE ARE STILL COUNTRIES IN EUROPE IN WHICH THE CHURCH IS PREACHING NO MESSAGE, THE LARGEST OF WHICH IS RUSSIA. BUT AS ANTI-RELIGIOUS AND OPPOSED TO THE TEACHING OF RELIGION AS RUSSIA IS, JUST SO JUGOSLAVIA, RUMANIA, HUNGARY, POLAND, AND A NUMBER OF OTHER COUNTRIES IN WHICH WE HAVE NO MISSIONARIES.



THE LENIN MAUSOLEUM IN MOSCOW WHERE THOUSANDS GATHER EACH DAY TO VIEW THE BODY OF RUSSIA'S GREAT LEADER.

After an inspection of the museum all visitors enter the huge lecture hall in the building and there hear the voice of Lenin, preserved on phonograph records and see the only movies of him in existence in Russia. And if the visitor can read the newspapers printed in Russia, he often finds the name of Lenin linked with some great new Russian achievement, with the following comment attached: "Again we see that Lenin was one hundred per cent correct in his teachings and policies." The visitor cannot help getting the impression that Communism is attempting to build up the same infallibility for Lenin that Catholicism has built up for the Pope. Russia, realizing that Russians must worship, are attempting to make a god of Lenin, the man who proclaimed that religion is opium for the people.

The youth of Russia has taken to Lenin. The simple people have developed the legend that as long as Lenin is permitted to lie in state in Moscow, Communism will prosper. Even the home of the still devout Russian Orthodox church member has its picture of Lenin and the same Christian reverence that is presented before the Lord each day is also showered upon Lenin.



ARTHUR GAETH

God. The Communist taught him that this was all superstition. Communists killed the priests and burned the churches but they were not turned to stone, as had been prophesied, were not struck dumb. In fact, some of them enjoyed themselves on the wealth which they confiscated.

In Kiev I visited Lavra, the great monastery, which has now been turned into an anti-religious museum by the organization of Fighting Atheists, who number six million in Russia and whose propaganda of pictures, illustrated lectures, and concentrated contact work among those who still believed, turned Russia into a nation of the godless. Lavra was formerly a pilgrimage center. The soil of Lavra, which contained lime, had peculiar preserving qualities. The bodies of priests and patriarchs buried there were well preserved. The church proclaimed the preserved bodies as miracles and the corpses buried as those of saints. These bodies were placed in new metal coffins. A number of them were dressed in gorgeous robes and exposed for public worship. Every year thousands of peasants came on pilgrimages to the coffins to pray for special favors, to be healed, for to kiss the coffin and the robe-covered reliques meant release from infirmity. Incidentally

IN THE summer of 1933, while I was in Rumania, I met Dr. Jorga, the former prime-minister of that country, whose history of the Ottoman Empire is a classic. He is a doctor of theology, a member of the Orthodox church. He described Orthodoxy to me in the following words: "To the Greek it means theology; to the Rumanian and Bulgarian it was nationalism; to the Russian it was superstition." My contacts with Russians have convinced me that this was true. The Russian felt an actual need for the church. He was dependent on God for his crops, his daily living, which was hard enough. He felt that storms and catastrophes were God's punishment. The church and the priest were mediator between him and God. So he paid the church and the priest to appease the wrath of



A GROUP OF POLISH PEASANT GIRLS ON AN EXCURSION IN WARSAW.



TRETJATEV ART GALLERY IN MOSCOW

such pilgrims would spend thousands of rubles for candles, ikons, and other decorations made in the monastery.

Then the revolution broke out. The Communists opened all the coffins. What they had surmised was true. Out of 139 coffins, 102 were empty. Some of them contained large stuffed dolls elaborately decorated and clothed. Only a few contained the original mummies of priests and patriarchs who had been buried there.

LIVING in the same building with us in Prague was a Czech engineer who was interned in Russia for four years as a prisoner of war. During the war between two and three million prisoners virtually ran Russia. His ability soon brought our friend an important position in a very productive agricultural section in Russia. In early 1916 Russians felt that something must be done to turn the tide of war. They were running short of foodstuffs as well as of soldiers and munitions. So our friend was told to get out among the peasants with some metal plows that had been brought in, to replace the wooden ones with which the Russians still scratched the surface.

One day he entered a village with four of these plows and began to demonstrate them to a group of skeptical muzhiks. They were fascinated by the furrows which he cut. The plows could be theirs if they would but use them. Just as he felt that he had sold the peasants the new invention, the village priest, the *batuska*, approached. He scowled at this work of the devil and began to inform his flock accordingly. Our friend saw his success wiped out. He did some quick thinking. Calling the old priest to one side, he spoke to this effect:

"Father, His Majesty, the Tsar, desires that these plows be used so that his people may enjoy better crops and may be better able to provide for you. I know these plows are still heathen plows, for they have not been consecrated. Will you kindly bless them so that they will help the good Lord's fields bring forth more bountifully?" With that he slipped the old *batuska* five rubles. The *batuska* blessed the plows and they were put to use.

These illustrations give a picture of the religious practices in old Russia. Superstition, not faith, was their basis. The government was run by a clique of spiritualists, who were constantly receiving visitations. Thinking men and women saw through the whole rot and worked for the destruction of the church, or they closed their eyes to the background, participated in the ritual and went their way enjoying life around the samovar. What was passed out to the Russian in the form of religion might well be classed as opium.

So the Russian learned to regard all religion as such. My guides in Russia generally became curious as to my occupation when I engaged them in lengthy conversation. When told that I was engaged in religious work they questioned my sanity, wondering how an intelligent person could be thus engaged. But our religious conversation generally demonstrated to me that they knew little or nothing about religion proper, except what their anti-religious

ENTRANCE TO THE ALTAR OF A BEAUTIFUL SERBIAN ORTHODOX CHURCH IN JUGOSLAVIA.



museums, through which every student in Russia is led, have been prepared to give them. And when my arguments for believing appeared as strong or stronger than theirs for not believing, they generally had only one comeback: "If you are really a Christian, why do you and your people treat the Negro as you do?"

To reopen Russia to religion will probably require the blood of martyrs. There are at least 50,000,000 atheists in Russia today. The youth knows no god and while the economic struggle is on, not much time is given to thinking about life and its real purpose. What will happen when people begin to think about that question, remains to be seen. Probably the true Russian soul will be able to assert itself.

As anti-religious and opposed to the teaching of religion as Russia is, just so religious and opposed to any new religious teaching are Jugoslavia, Rumania, Hungary, Poland, and a number of other countries in which we also have no missionaries. There the dominant church, either Catholic or Orthodox, has created conditions which permit proselyting only under the most unfavorable conditions. In 1933 we baptized an investigator in Belgrad, Jugoslavia, but we were informed that we could hold no public religious lectures or meetings except in buildings espe-

cially built for that purpose, for which a special building permit had to be secured, showing that there were congregations for such a building. We could distribute no literature, only as a person privately requested it. The door to new churches was closed and every living person in Jugoslavia had his name entered on the rolls of some church whether he believed or not.

In Rumania we found six members of our own Church, remnants of a branch of the Church which had been established in Transylvania when it still belonged to Austria-Hungary. Those people were still faithful and on the tithing records of the Church. They were eager to hold meetings, but political conditions are such that active missionary work would not be tolerated or missionaries would be assessed heavily in order to secure the necessary police permission.

EUROPE has in no wise been exhausted as a missionary field. In most countries in which we are now doing missionary work, there are many towns and millions of people who have never seen a Mormon Elder. Whole nations have not heard the Gospel. But to reach most of these people new methods will have to be adopted. Many of them have no knowledge of the Bible, for they are either Catholic or Ortho-

dox. New series of tracts will have to be written and new methods of approach developed. But first of all, the friendship of the governments will have to be won as it was done in Czechoslovakia. If that can be accomplished, the barriers of prejudice can be broken down and all the opposition of religious groups will be of no avail.

Europe has never needed the Gospel more than she does at present, for not even political allies have confidence in each other. Nations have refuted their obligations and the selfish spirit of getting as much as possible for as little effort as possible can be felt everywhere. Truly the state of affairs predicted in Matthew—"And then shall many be offended and shall betray one another, and shall hate one another, . . . and because iniquity shall abound the love of many shall wax cold"—is upon the nations of Europe. What is now happening in Spain can and may happen elsewhere before Babylon will realize that every knee must bow and every tongue confess that Jesus is the Christ. Yet those who have seen the light, must bring the voice of warning to those who have not received it. The call of the Church to go into the world, that the Gospel of the Kingdom may be preached in all the world for a witness unto all nations, must be heeded.

How Lorenzo Snow Found God

(Concluded from page 84)

Prophet had received the authority which he professed to have, and of the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost, and even more real and physical in its effects upon every part of my system than the immersion by water had been a few days before, dispelling forever, all possibility of doubt. . . . I was perfectly satisfied, for my expectations were more than realized. . . . I remained for some time in the full flow of the blissful enjoyment and divine enlightenment.

"On arising from my kneeling posture, with my heart swelling with gratitude to God, beyond the power of expression, I felt—I *knew* that He had conferred on me what only an omnipotent being can confer—that which is of greater value than all the wealth and honors worlds can bestow.

"The satisfaction and the glory of that manifestation no language can express! I returned to my lodgings. I could now testify to the whole world that I knew, by positive knowledge,

that the Gospel of the Son of God had been restored, and that Joseph was a Prophet of God, authorized to speak in His name.

"That night as I retired to rest, the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences, from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence.

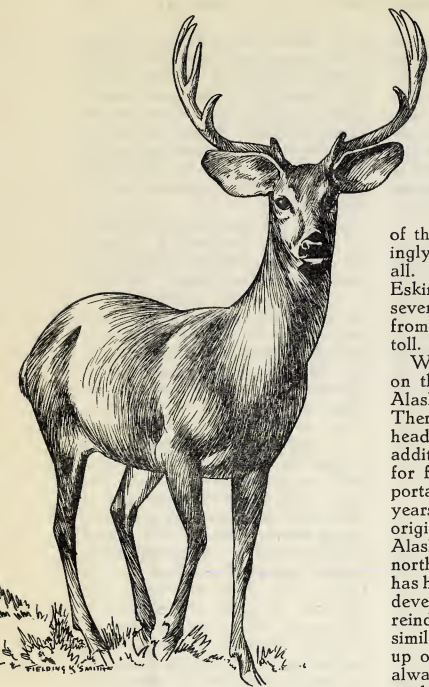
"As soon as I became perfectly convinced and satisfied in relation to the truth of 'Mormonism,' everything that I had thought about in a religious way was changed; every part of my system became convinced, through the power of the Holy Ghost, that God is my Father, that Jesus Christ is my elder Brother and that Joseph Smith is His Prophet. . . .

"When the Lord gave me the revelation of the truth of the Gospel, I made up my mind that I would do my duty and that this principle would be my guide through life. I made up my mind

solidly that whatever I was asked to do in the Church and Kingdom of God, I would try to do it."

President Lorenzo Snow's long life of faithful devotion to the Gospel and to the Church proves how true he was to the covenant which he made in youth: "If the Lord gives me a testimony of the truth of Mormonism, direct from Himself, I will devote my entire life to the promulgation of its glorious truths." He kept this promise constantly before him, with the glorious blessings that are in store for those who are faithful to the end. This was his guiding star through life and his strength in the hour of temptation.

Do our testimonies of the divinity of this great latter-day work mean as much to us? I hope these incidents from President Snow's life may strengthen the rest of us and encourage us in a greater love for the Gospel and devotion to its divine teachings.



REINDEER TREK

of the Eskimos is becoming alarmingly threatened. But that is not all. The reindeer will insure the Eskimo warm clothing against the severe winter storms that blow in from the Arctic often taking heavy toll.

When the government embarked on this experiment they turned to Alaska for the foundation stock. There are in Alaska some 700,000 head of reindeer, all of which in addition to the vast numbers killed for food, have come from the importations of 1,280 animals in the years 1892 to 1902 inclusive. The original herd came from Siberia to Alaska and the presence in that northern territory of these herds has had an important bearing on the development of the country. The reindeer, it is hoped, will make a similar contribution to the opening up of Northern Canada. Food is always a major consideration in the pushing back of man's frontiers. Meat is the basic food of the north; it is a necessity. The reindeer will supply that want.

The royal commission named some years ago to look into the feasibility of introducing the reindeer into Northern Canada, made a searching study of the problem, their favorable recommendations listing three reasons why experimental herds should be located there:

First. The creation and development of such herds will provide reliable and economical food supplies for the natives, both Eskimos and Indians.

Second. It will provide food supplies for white men who may go in to develop or exploit, as the case may be, the mineral and other natural resources of the north.

Third. It will lay the foundation for a possible future commercial meat industry.

In connection with the third possibility it may be pointed out that in Alaska and Norway—Norway is the home of the reindeer—successful commercial meat enterprises have long been in operation. There seems to be no reason therefore

why Canada cannot move along similar lines profiting by the experience in the countries named. The government has this in mind and in addition to its efforts the work of the Hudson Bay Reindeer Company should be mentioned. This company is inaugurating a commercial herd of reindeer on the concession in Baffin Island granted some time ago to that noted explorer and interpreter of the "Friendly Arctic," Vilhjalmur Stefansson.

IN THIS remarkable movement of reindeer round the rim of the continent skilled Lapp and Eskimo herders were employed. They were under the supervision of a famous northman, Andrew Bahr, a Lapp, whose handling of both his men and the herd of 3,000 choice deer will stand out as one of the epochal achievements in northern development. The animals supplied the Canadian government by the Lomen Reindeer Corporation of Alaska were concentrated just before Christmas, 1929, in the Kotzebue Sound area in Western Alaska. A 2,000-mile journey, much of it through the polar night, lay ahead of the hardy "cowboys of the north" as they took over their strange charges bound for the unknown Far East Land of the White Chiefs.

Battling the Arctic elements and the predatory animals ever lurking in the shadows to seize and devour, the herd was driven along the northern edge of the continent and in the spring of 1933 they reached Canadian soil. There plans were made for the final "dash" across the delta of the Mackenzie, that mighty "Mississippi of the North," to the 6,600 square mile preserve set aside by the government for them at Kittigazuit.

In January, 1934, the crossing was attempted but due to a furious blizzard the herd stampeded returning to their grazing ground around Shingle Point. Quite a number were lost but this loss was more than made up by the successful

THIS is the strangest story that ever came out of that country of strange adventures—Arctic America. It is a story within a story, a new link in that chain of episodes in man's endless struggle to live.

The history of the race has been one of great migrations to grass lands, to places of security, to areas of food, of battles for water rights. The dangers faced by voyagers and fishermen on unknown seas, the bitter battle against Cold and Plague and Famine—these play a part in the epic world story.

In the trek of the Canadian government reindeer herd from Alaska to their new home near the mouth of the Mackenzie river in the Northwest Territories a dramatic adventure is unfolding. Moreover there is projected a scientific and social experiment of far-reaching significance. For in this transplanting of animal life the Canadian government hopes to establish permanently the reindeer in Northern Canada where by reason of the growing scarcity of caribou, the food supply



REINDEER POSTOLIK HERD

fawning season at Head Point. At Shingle Point the reindeer were concentrated awaiting favorable conditions for the final move to their goal.

Early in February, 1935, the herders, anxious now to complete their task and to return to their homes, rejoiced when they saw a ten-inch fall of snow cover the ice at the mouth of the Mackenzie. It appeared that the patiently awaited hour had arrived. Then a wind dashed their hopes for the ice was soon swept clear of snow and reindeer cannot travel on clear ice. They fall and break their legs. Several inches of snow at least are required to provide them with sure footing. Later, however, the deer successfully crossed the ice and are now in their new Canadian home.

Preparations for the reception at the Kittigazuit station had been completed and the three Lapp families brought to Canada by the Department of the Interior to care for the herd, assisted the herders in charge of the drive and thereby becoming accustomed to herding conditions as they exist along Canada's Arctic coast. Winter and summer grazing grounds have been selected east of the Mackenzie river delta. Both ranges are considered satisfactory.

THE DISTANCE between the two camps is approximately sixty miles. The winter station is the larger of the two and in many ways the more important, as during the greater part of the year the herd will be in that vicinity. This station is about 50 miles from Aklavik by winter trail and 70 miles by water. Suitable buildings have been erected and there is a power boat for patrol work.

The buildings have been erected on a fairly level plain. This plain at one time was heavily timbered

but the forest was destroyed by fire about half a century ago and the new growth consists mostly of canoe birch and spruce. From the eastern side of the plain the Caribou hills rise to an elevation of about 500 feet. On the high plateau lying to the east of these hills there are no trees but a good growth of reindeer moss is to be found. The entire absence of predatory animals in the Kittigazuit region greatly recommended it to those who made the selection of reindeer ranges.

The plan of the government calls for the training of the Eskimo in the care and handling of the reindeer and the advent of a domesticated animal such as this is likely to have a powerful bearing on the life and social customs of the nomadic Eskimo groups. It is a courageous experiment but one carefully planned. The investigation of the pastoral possibilities of the region (that lonely country lying between the Alaska-Yukon boundary to Coppermine River) was entrusted to experts and no stone was left unturned to make it thorough and exhaustive. The government scientists after two summers and three winters in the north "came out" with probably the largest single botanical collection ever brought back from Arctic America comprising about 15,000 herbarium specimens of vascular plants as well as collections of zoological specimens and about 1000 photographs. Valuable assistance was given by the United States Bureau of Biological Survey.

The deer are now thriving in their new environmental setting, which is not unlike their old home in most respects of course. They appear to be adapting themselves well and are showing normal increase. The danger to the herd lies not in the

climate or feed supply, but rather in the bloodlust of the Eskimo. That instinct to slaughter has not asserted itself and it may never do so yet the possibility of ruthless slaughter is there, hence the need that is recognized for careful guarding of the herd and the education of the Eskimo to the realization that the reindeer will give them food and warmth.

Thus science joined hands with native skill and daring in this historic Reindeer Trek. Will the Eskimo, in many ways still living in the Stone Age, respond to the opportunity afforded him? That remains to be seen.

The Story of Our Hymns

(Concluded from page 101)

"Dundee" by Guillaume Frame (1500-1570); another "Laight Street;" one by Evan Stephens printed in *Latter-day Saint Hymns*, No. 49. A popular setting is the one published in *Deseret Sunday School Songs*, No. 292. It was written by Thomas Augustine Arne (1710-1778) and named "Arlington" after a street in Boston. Dr. Arne was music composer of the Drury Lane Theatre, London, and wrote operas for his sister Susanna who afterwards became the famous tragic actress, Mrs. Cibber. Dr. Arne was the composer of "Rule Britannia." He is said to have been the first to introduce female voices in Church Choirs. In his last days he took to hymn writing and died March 5, 1778, chanting hallelujahs.

To Latter-day Saints, however, the most popular tune to this hymn is the one known as the favorite of President Wilford Woodruff and scheduled as No. 50 in *Latter-day Saint Hymns*. It is extremely simple in composition but when sung by large congregations, it is very impressive. Under the name of "Harvey's Chant" it was written by William Bacheider Bradbury, who was born in York, Maine, in 1816. He studied music under Lowell Mason, who urged him to go abroad. Bradbury followed this advice and for several years studied in Leipzig, Germany. Returning home he devoted his life to the composition of hymns. He became the founder of Sunday School hymnody and published sixty different song books with a distribution of over two million copies. He died in Montclair, N. J., in 1868.



On the Book Rack

AN AMERICAN DOCTOR'S ODYSSEY
(Victor Heiser, M.D., W. W. Norton Co., New York, 1936; 535 pages.)

IN THIS day when the unusual has become common, this book comes with refreshing vigor and stimulating information. Its title is well chosen—for this hygienist doctored in forty-five countries of the known world. Not only does Dr. Heiser give information concerning his own particular field, but also about geographical, ethnographical, and historical features of the countries where he visited. From the Johnstown flood of 1889, when at the age of 16 he was left orphaned, to his final trip from China and his resignation, Dr. Heiser recreates a life of complete fascination that will command the absorption of even the ordinarily tepid reader.

The study of diseases such as the bubonic plague although many are ignorant of its incipency receives a treatment that even the least versed of us can understand. He also mentions at great length the development and subsequent treatment of cholera. The pleasure is heightened because of the humor that the doctor allows to creep into the pages. Even enlightened folk who think that they do not need to be reminded of certain sanitary measures will be brought up short with the feeling of their lack of gratitude for those who safeguard our health.

An American Doctor's Odyssey is one of the great human interest books of this era—M. C. J.

CONSUMER COOPERATION IN AMERICA
(Bertram B. Fowler, The Vanguard Press, New York City, 1936.)

"CONSUMER cooperation" is a subject familiar to returned missionaries and Saints from the Scandinavian countries, and from England where the movement had its origin ninety years ago among the weavers of Rochdale.

"The answer of 2,000,000 Americans to high prices and shoddy quality has been a series of consumer owned and operated retail, wholesale and manufacturing enterprises" observes the author, in showing the relation of the plan to democracy and American institutions.

For a people who believe in "keeping our money at home," the book provides a fascinating tale of some significance. The L. D. S. reader will find many associations with early social experiments peculiar to this Church.

Numerous "success stories" show what the farmers of Minnesota, Ohio, and Wisconsin have gained from organization. Not only rural families, but all people of limited income may prize most the instructions on "how to

organize a consumers' cooperative." The executives and employees of business and industry may welcome the analysis of what the movement means to them and to society. And any reader is likely not to lay the book down until he has read the final page, even though the hour be 4 a. m.—Sterling D. Wheelwright, assistant conductor Salt Lake Tabernacle Choir.

RISE OF THE LONE STAR
(Howard R. Driggs and Sarah S. King, Frederick A. Stokes Company, New York, 1936, 438 pages.)

IN THIS recent work thrilling stories of the great Southwest, largely taken from the personal narratives of the Texas pioneers, are polished, colored, and supplemented by a scholarly gentleman who has genuine feeling for his task. The collections of Sarah S. King, of Texas pioneer lineage, the historical sidelights, and fine descriptive writing of Dr. Howard R. Driggs and the illustrations in color and in black and white by Edwin W. Deming make this story of the Union's largest state both informative and engaging. Spain, France, England, Mexico, and America all play important roles in a dramatic story. De Vaca, De Soto, Coronado, La Salle, Moses and Stephen Austin, Sam Houston, and many other historic figures walk heroically across the pages of this book which begins with the stirring tales of many mis-managed adventures and ends with freedom and entrance into the Union.—R. L. E.

MEXICO TODAY
(Colonel Irving Speed Wallace, Meador Publishing Company, 364 pages, Boston, 1936.)

WHAT WITH Pan-American relationships being fostered with constant good will tours, we should welcome any books which make us more familiar with our neighbors. Such a book is *Mexico Today*. Beginning the book with The Lone Star State, Texas, the author leads us along the Rio Grande and across the border into Old Mexico. The information would be valuable if one were planning to make the trip—and is interesting even when one is merely traveling by book. The pictures are enticing and illustrate the book freely.

The last four pages which include items about the capitals and their populations are very valuable since they give information that is not readily available and yet which is sometimes essential to get. The chapters deal with everything of interest in Old Mexico. In fact, when the author wrote of the typical dishes, it made me think of the tortillas that I had eaten as a child. One feature that appealed very much was that he did not hesitate to include other information; for instance, when he was

talking of the wide streets of Mexico City, he said, "Nowhere have I seen such wide roads, unless it be in Salt Lake City, Utah.—M. C. J.

HOW TO WIN FRIENDS AND INFLUENCE PEOPLE
(Dale Carnegie, Simon and Schuster, New York, 1936, 337 pages)

IN A FOREWORD to this book, Lowell Thomas states that according to "Believe-It-or-Not" Ripley, Dale Carnegie has criticized 150,000 speeches, then he adds, "If that grand total doesn't impress you, remember that it means one talk for almost every day that has passed since Columbus discovered America." The stimulating result of Mr. Carnegie's work is that the men who have taken his course form clubs and continue to meet periodically through the years. One such group of nineteen men in Philadelphia has met twice a month during the winter season for seventeen years.

The book is fascinating in its practicality, stimulating in its power of suggestion, and delightful in its information. It is not a "quack" book with superficial information but a book based on the results of a fifteen years laboratory experimentation on various groups of people who were asked to try out what the author had learned. Mr. Carnegie himself has been a diligent student not only of human nature but also of other books written upon the same subject by many writers. In addition he hired a trained research worker to spend one and one half years in various libraries reading biographies and statistical reports. Mr. Carnegie himself also interviewed scores of eminent persons.

The book is authoritative and worthy therefore of considerable study with an end to putting into practise the principles analyzed and set forth—M. C. J.

CHILDHOOD
(Illustrated by J. H. Dowd and with selected poems—Charles Scribner's Sons, New York, 1936.)

CHILDHOOD proves fascinating to even the most cynical of mankind, and this book makes it doubly fascinating. The illustrations of babies and very young children are exquisitely executed. The book is divided into several sections: Baby Days, Growing Older, Children and Animals, Out-of-Doors, Special Days and Doings, and Time for Bed.

The book will delight any by reason of the illustrations as well as the selected poems which number among them verses by Christina Rossetti, Emily Dickinson, Charles and Mary Lamb, Eugene Field, Robert Louis Stevenson, and Thomas Hood of the older generation and poems by many of the newer and younger writers.—M. C. J.



Homing



CONDUCTED BY MARBA C. JOSEPHSON

MOTHERS are sometimes at a loss as to just where to go to look for information which will prove stimulating and readily adaptable to their needs. This month we thought it might be wise to run into this page some helpful information gleaned from various sources so that you in turn might pass it to your children.

Every mother should read first for herself and then hand to her daughter to read the little book called *Letters to Susan*, written by Margaret Cushman Banning and published by Harper and Brothers of New York. The first section dealing with "The Situation" is a clear summation of the position in which a young woman finds herself today. To most mothers this chapter will be an eye-opener to the conditions which confront a young woman and for which she must be prepared. Mothers too often neglect to look into the modern world of change and unsteady values; they therefore do not understand and cannot adequately answer the girl's problems.

Mrs. Banning, herself a mother who demanded almost too much from her daughter, makes her own statement at the end of this chapter: "If I am demanding, it is because I care so much. I know what a great burden is on the girl of today, and for all her apparent nonchalance, she knows it too. She must carry all the new responsibilities we can conjure up for her, earn her living and somehow restore and improve much of the charm that harsher feminists tossed aside. She must be able to earn her way, pay her own fare, and yet have every quality of feminine companionship. She must meet the terrible competition of emotion in the world today, which is worse than it ever was because of the early start it gets and the prolongation it insists on among both men and women. . . ."

"If we had a safe, settled adult world to open to a girl, if we could promise her even a choice between a small job and a good man's love, it would be different. But we are so confused ourselves that we cannot distinguish between the basic and the temporary. We only know this: that little of the danger and happiness that girls ever faced has been destroyed, and more peril and fortunately more joy have been added."

The letters are written in the delightful manner which this gifted novelist has used to advantage in her other works. She treats informally and yet authoritatively many of the problems which confront young women. She answers their questions concerning the proprieties, courtesies, and niceties of their existence. The book will prove a rare tonic for both mothers and daughters to take in liberal doses.

In *Harper's Magazine* for January, two exceptionally good articles appear, which all mothers will do well to read in their entirety. The first of these articles is "Tell the Girls the Truth" and is written anonymously by a Fifth Avenue Buyer. Every girl should be trained for some vocation. Too many women have been left helpless either by the deaths of their husbands or the tragedy of depression for all of us not to wish girls to forestall absolute destitution both for themselves and their children by having some chosen field into which they can enter.

However, this article points out very clearly that there is not an overly great chance for them to advance to financially great heights. In spite of this, there is a real opportunity for personal advancement in happiness and satisfaction from the work done. This is accomplished, this buyer assures us, "through the development of those personal qualities which distinguish each individual young woman from every other woman. . . . If a young woman wants intelligently to find happiness, her biggest job . . . is to decide, through increasing knowledge of herself and through looking the cold facts of the economic system squarely in the eye, whether or not she should direct her strenuous efforts towards edging into the narrow, exclusive channel leading to

the top, or whether life holds better things for her."

The author mentions that teachers are constantly doing the wrong thing in stressing the money angle of education. Mothers too are holding an inferior concept of living in front of their children when they use money as the measuring rod of success.

The other article, also appearing in the January *Harper's* is "Here and Now: A Word to Parents," by I. A. R. Wylie. Several years ago, I remember having read a condensation of a similar article by the same author. That article appeared in the *Reader's Digest*. It shocked me with all that it implied. I do not know that I could even recommend upon reading this article, having been prepared somewhat by her earlier one, a similar freedom to other youngsters which was accorded Miss Wylie, but I am heartily in accord with her idea that we need to encourage greater independence among even the very young children.

Miss Wylie at the age of ten was able to do effectively some things which many at the age of twenty are not able to accomplish. Her point is well taken when she states that many of our school boys turn our roads into battlefields with high-powered cars because they have been held back so long that although they look adult, they within themselves "remain bewildered, frightened, and consequently aggressive and dangerous children."

Miss Wylie believes that childhood should be happy and carefree but that it should not be prolonged for one-third of the active life. Fundamentally, Miss Wylie is right; we mothers do prolong unnecessarily the infancy of our children. We do not encourage them to think and act for themselves independent of our judgment. We expect them to develop miraculously into responsible, thinking adults when during their childhood and adolescence we have shielded them from every independent action. Our task as parents should be to lay the foundation well and then enable them to think and act according to their best judgment. If we do this, we can rest assured that the world will move forward at an even more rapid and saner pace than we of the protected older generation could make it move.



From Tropical North Australia

By THOMAS D. REES

President of the Australian Mission



L. D. S. NAMBOUR CHAPEL

A FEW MONTHS ago two Elders laboring in the state of Queensland, Australia, were given permission to travel into the tropical North country of that section. They were instructed to stop and preach the Gospel whenever impressed by the Spirit of the Lord. They traveled by foot through a country densely wooded, dotted here and there by clearings made for farm lands.

All along the way people seemed anxious to hear them and treated them kindly. The friendly farmers supplied them with bananas, pineapples, pawpaws, custard apples, oranges, and long pieces of sugar cane.

After about a hundred mile hike the missionaries arrived at the city of Nambour. Here they located a few families of Saints who lived on near-by farms which they owned. These people had seldom been visited by Elders.

The Elders, being impressed that this was the place they were to work, began distributing Church literature and holding street meetings. People became interested immediately and started to read the tracts and attend the meetings. This interest portrayed by so many people aroused opposition to the extent that many slanderous articles were published against the missionaries and their religion. Not only were they denounced as dangerous men who should be avoided, but people were also warned not to attend their ser-

vices or read their literature. This propaganda, instead of hindering the work, aroused the curiosity of the people, so that they gathered to hear what was being preached, and also to ask many questions. There were times when the Elders were required to talk from ten to twelve hours a day to meet the many inquiries of the public.

In their search for a suitable place to hold meetings the missionaries learned that a little church building was for sale. As a result of faith, prayer, and earnest endeavor, the building was purchased for a very reasonable amount. It was repaired and furnished sufficiently, through a fund which was collected by members of the district. The building is located on the side of a hill overlooking the city of Nambour. The large piece of ground, procured with the building, is sodded down to grass. A big eucalyptus gum tree grows in the north lawn, and six or seven banana trees are in the south lawn.

On Sunday, September 23, 1936, less than ten months after the arrival of the missionaries, the little chapel was dedicated by President Thomas D. Rees of the Australian Mission. At this service the building was filled with Saints and investigators, who were thrilled by the manifestations of the Spirit of the Lord, and by the promise given in the dedicatory prayer that the branch would grow and be known for good among people of that community.

SUSAN B. ANTHONY HONORED

By MARY F.

KELLY PYE

RECENTLY a three-cent postage stamp has been issued by the U. S. Post Office bearing the portrait of Miss Susan B. Anthony, the great woman suffrage leader. This honor is deeply appreciated by her many friends and especially by the women voters. Only one other American woman has been so honored by the Post Office Department, she being Martha Washington.

Susan B. Anthony was born February 15, 1820, at Adams, Massachusetts, of Quaker parents.

Her father was much opposed to strong drink and Susan early became a staunch temperance advocate. Her first public work in behalf of temperance was in 1852 when she attended a meeting of the "Sons of Temperance," in Albany, New York. Upon rising to comment upon a certain motion, Miss Anthony was informed that "the sisters were not invited to speak but to listen and learn." As a result of this treatment she and others organized the Women's Temperance Society of New York, the first of its kind ever formed.

In their eagerness to advance the cause of temperance, the women conceived the idea that if they could be permitted to vote for their choice of government officials, they might secure the election of office holders who would further the cause so near to their hearts.

IT IS NOT generally known that

Miss Seraph Young, daughter of B. H. Young and a grand-niece of President Brigham Young, was the first woman in the United States to cast her vote with as good a right as any male citizen. Utah, however, was not the first state or territory of the Union which, by legislative enactment, gave the franchise to women. On December 10, 1869, the legislature of the newly organized territory of Wyoming had passed a law granting equal suf-

frage to both sexes and it was not until two months later (February 12, 1870) that Acting Governor S. A. Mann signed an act giving the elective franchise to the women of Utah.

For twelve years the women of Utah enjoyed the franchise but on March 22, 1882, during the anti-polygamy crusade, this privilege was withdrawn from them by the passing in Congress of the Edmunds-Tucker Law which disenfranchised all polygamists.

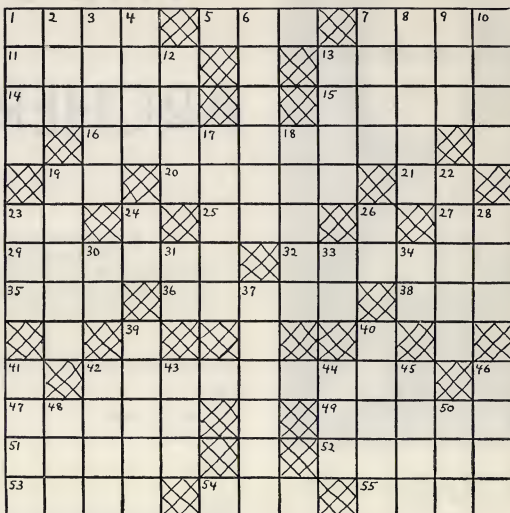
It must not be supposed that in 1882 the women of Utah meekly accepted disenfranchisement. A Utah Suffrage Association was formed with Sarah M. Kimball as president, meetings were held, and representative women were sent as delegates to Woman Suffrage conventions in Washington, D. C., where they came in contact with Miss Anthony.

Miss Anthony paid two visits to Utah, the first in June, 1871, when accompanied by Elizabeth Cady Stanton. Both of the women spoke in the Tabernacle on June 29. The second visit was in May, 1896, when, accompanied by Anna Shaw, Miss Anthony was greeted with a royal welcome.

In appreciation of Susan B. Anthony's services and loyal support, on that lady's eightieth birthday anniversary, the women of Utah, (represented by Margaret A. Caine, president of the Utah Silk Association) presented her with a handsome brocaded black silk dress pattern which she highly appreciated. In her letter of acknowledgment she said: "The fact that the mulberry trees grew in Utah . . . in a state where women are politically equal with men, greatly enhances its value." Miss Susan B. Anthony died March 13, 1906, at Rochester, New York.

Scriptural Cross-Word Puzzle—New Testament Books

(See John 21:25)



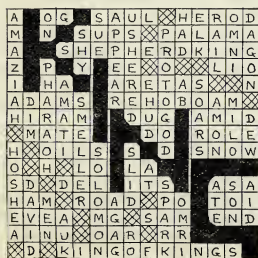
ACROSS

- 1 This epistle was doubtless written by a brother of our Lord
- 5 "to whom hath the . . . of the Lord been revealed?" John 12: 38
- 7 The longest of the Gospels, written by "the beloved physician"
- 11 Upon a set day Herod sat on his throne to do this Acts 12: 21
- 13 Samson's riddle was this
- 14 King when Christ was born
- 15 "The . . . head is a crown of glory" under a certain condition
- 16 Making dear
- 17 Ridge of drift
- 20 Record of a single event
- 21 Babylonian deity
- 23 Preposition
- 25 Christ rode on one
- 27 Preposition
- 29 Central figure of the Gospels
- 32 "to be the . . . of the world" 1 John 4: 14 (var.)
- 35 Number of virgins in a parable
- 36 Number of churches in Asia to whom John wrote Rev. 1: 4
- 38 Number of chapters in Philemon
- 42 "And they took him, and brought him unto . . ." Acts 17: 19
- 47 A small star
- 49 Captain of David's army 2 Sam. 20: 4
- 51 Epistle that Paul wrote to a Greek in Crete
- 52 Two epistles written by "an apostle of Jesus Christ"
- 53 These books are in the New one
- 54 ". . . , and it shall be given you"
- 55 ". . . , and ye shall find"

DOWN

- 1 Four New Testament books bear the name of this apostle
- 2 Barren soil (Scot.)
- 3 Defies
- 4 English college
- 6 This epistle was written in Corinth and sent by Phoebe
- 7 Bird
- 8 Custom
- 9 Ghost (Gr. Relig.)
- 10 Genus of snakes
- 12 Collection of Old Norse songs
- 13 Paul's epistle to the first church established in Europe
- 17 Growing out
- 18 Civet
- 19 "... sheep I have" John 10: 16
- 22 Expiate
- 23 "his strange . . ." Isa. 28: 21
- 24 "Joshua burnt . . ." Josh. 8: 28
- 26 Last chapter of Colossians
- 28 Found in the ground
- 30 Royal Navy
- 31 School for religious teaching
- 33 One
- 34 Satellite of Jupiter
- 37 "O generation of . . ." Matt. 3: 7
- 39 Fish
- 40 Smokes
- 41 He testified for Christ by writing a book of 28 chapters
- 42 In this book, 7 across continues the history given in his Gospel
- 43 Bitter vetch
- 44 "stand in the . . ." Ezek. 12: 20
- 45 Satiated
- 46 The shortest of the Gospels
- 48 "no . . . is of the truth"
- 50 "But we . . . Jesus" Heb. 2: 9

SOLUTION TO JANUARY PUZZLE





HARRIET CROSS WALTERS, WIFE OF ARCHER WALTERS, WHO SHARED ALL THESE EXPERIENCES WITH HER HUSBAND.

THE JOURNAL OF ARCHER WALTERS

PART VI

CONTINUING the self-told story of a man who with his wife and five minor children, left home and country and comfort to cast his lot with those who, in the mid-nineteenth century were sacrificing all material considerations and even life itself for their testimonies of Gospel truth.

JULY 5TH, 1856

A deer or elk served out to camp. Brother Parker brings into camp his little boy that had been lost. Great joy right through the camp. The mother's joy I can not describe. Expect we are going to rest. Washing, etc., today. Jordan Creek. Made a pair of sashes for the old farmer. Indian meal; no flour. Slept well.

6TH

Made 2 doors for the farmer.—3 dollars and boarded with farmer.

7TH

Harriet better. Lydia poorly. Traveled about 20 miles.

8TH

Traveled a round about road 20 miles. Crossed the river Missouri and camped at the city of Florence. Very tired; glad to rest. Slept well. Lydia better and Harriet. All in good spirits. Expect to stop some time. Old Winter Quarters.

9TH

Rested. Florence City.

10TH

Repairing handcarts. Could have got 3 or 4 dollars per day had I not engaged with Bro. Spencer to repair the carts. Harriet better.

Traveled about 12 miles. Thunder. 22ND

11TH

Repairing carts.

12TH

Ditto.

13TH

Wrote to England and rested.

14TH

Worked all day at carts.

15TH

Ditto. Harriet still very ill.

16TH

Ditto.

17TH

Left Florence City and traveled about 3 miles. Went to to seek work to buy a pair of shoes for Sarah but got no work for want of tools. Stopped there all night; slept in a stable. Came back to camp Friday morning, 17th.

18TH

Harriet very ill. Bought her some little niceties, but she could not eat the pickles. Had a piece of buffalo beef given to me.

19TH

Repairing carts all day.

20TH

Preparing to start. Traveled about 7 miles.

21ST

Traveled about 18 miles. Harriet better.

Passed off the ferry at Elk Horn. Storm.

23RD

Very hot day. Traveled about 14 miles. Harriet much better.

24TH

Very hot. Went about 18 miles. Harriet still better.

25TH

Traveled about 18½ miles.

26TH

Passed over the ferry—Luke Fort. Traveled about 6 miles. As soon as we crossed it looked very heavy and black. We had not got far and it began to lightning and soon the thunder roared and about the middle of the train of handcarts the lightning struck a brother and he fell to rise no more in that body. By the name of Henry Walker, from Carlisle Conference, aged 58 years. Left a wife and children. One boy burned a little named James Stoddard; we thought he would die but he recovered and was able to walk, and Brother Wm. Stoddard, father of the boy was knocked to the ground and a sister, Betsy Taylor, was terribly shook but recovered. All wet through. This happened about 2 miles from the ferry and we then went 2 miles to camp. I put the body with the help of others, on the handcart and pulled him to camp and buried him without a coffin for there were no boards to be had.

(To be Continued)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

COTTONWOOD WARD DEACONS MAKE OUTSTANDING ACTIVITY RECORD

THE PERMANENT values and wholesome satisfaction to be secured in following the Aaronic Priesthood Program as outlined in the quorum manuals have been demonstrated in outstanding fashion by the two quorums of Deacons of the Cottonwood Ward of Cottonwood Stake.

The activities of the quorums, which during the past year followed closely the recommended program of the Presiding Bishopric, are reflected in the quorum scrapbook which has recently come to the attention of the Presiding Bishopric. The scrapbook, one of the projects suggested for all quorums of the Aaronic Priesthood in 1936 and again for 1937, is intended to contain a permanent record in picture and story of the activities of the quorum, of unusual achievements of quorum members in educational, social, or civic activities and of news items of general interest.

The scrapbook of the Cottonwood Ward Deacons is replete with such materials. It includes the roster of all officers, signatures of all members with dates of birth, pictures and accounts of hikes, outings, and special excursions including a trip to Antelope Island in Great Salt Lake and one to Big Mountain where the Mormon Pioneers in

THE MISSION OF THE CHURCH

THE MISSION of the Church of Jesus Christ of Latter-day Saints is to establish peace. The living Christ is its head. Under Him over one hundred thousand men in the Church are divinely authorized to represent Him in variously assigned positions. It is the duty of these representatives to manifest brotherly love, first toward one another, then toward all mankind; to seek unity, harmony, and peace in organizations within the Church, and then, by precept and example, extend these virtues throughout the world.—From "Christmas Greetings from The First Presidency," *Deseret News*.

1847 caught their first glimpse of the Salt Lake Valley, a report of the annual turkey banquet, with a complete menu, financial report and account of the program, printed programs, tickets and advertising matter prepared by quorum members for a concert of the Gustav Adolph Male Chorus, an event sponsored and managed by members of the quorums, letters from a member away from home, copies of talks given by Deacons in Sacrament Meeting, a Mother's Day feature, snapshots of quorum members and leaders in a variety of poses, an illustrated account

of a special honor accorded to an aged Pioneer of the Ward, the official quorum picture which occupies an entire page and includes the bishopric and supervisors, and a number of items of general interest including pictures of President Heber J. Grant and Elder George Albert Smith at the site of the new "This is the Place" Monument, activities of other Aaronic Priesthood groups and items of world interest in science and religion.

Calvin Kuhre and Jack Anderson are Presidents of the two quorums, with O. N. Anderson as supervisor and Ellis Tronier as assistant supervisor. Algot Johnson is chairman of the Ward Aaronic Priesthood Committee. The bishopric includes T. C. Stayner, Newell Kuhre and George A. Faust.

STANDARD QUORUM AWARD

REPORTS from Stake Chairmen of Aaronic Priesthood listing quorums in their respective stakes which have reached the standards set by the Presiding Bishopric for the Standard Quorum Award are expected at the earliest possible date. The reports are to be made from the quorum roll books and include only quorum members under 20 years of age. Adult members, whose names should be recorded in the Adult Aaronic Priesthood roll books, are not charged against any regular quorum in compiling reports.

Requirements for the award which was inaugurated in 1936 and is to be continued in 1937 are listed in all lesson manuals for 1936 and 1937.

Standards were purposely set high as an incentive to outstanding achievement. At the same time, however, the names of all adults were authorized to be transferred to special rolls in order to have the figures represent only those under 20 years of age, making the standard easier of attainment.

The plan has created considerable interest throughout the Church and is credited with increasing activity in many stakes and wards.

The procedure recommended by the Presiding Bishopric is that the Stake Aaronic Priesthood Committee is to check all quorum roll books to learn which quorums have reached the required standards. A list of the quorums qualifying is then to be sent directly to the Presiding Bishopric. The awards will be sent to the bishop of the ward for all quorums in his ward which have qualified with the recommendation that the award be made in Sacrament meeting to the quorum officers, with the quorum seated as a body in an appropriate place on the stand or near it. It is also suggested that the Stake Committee ar-

CENTER—ORLANDO N. ANDERSON, DEACONS' SUPERVISOR; LEFT—CALVIN KUHRE, PRESIDENT FIRST QUORUM; RIGHT—JACK ANDERSON, PRESIDENT SECOND QUORUM, COTTONWOOD WARD, COTTONWOOD STAKE.



range with the Stake Presidency for suitable recognition of the standard quorums in stake conference or stake Priesthood meetings.

The awards have been printed on heavy certificate paper suitable for framing. Each award will contain the individual signatures of Presiding Bishop Sylvester Q. Cannon and his counselors, David A. Smith and John Wells. Awards will be prepared and sent out as soon as reports are received from stake Aaronic Priesthood committee chairmen.

OAHU STAKE SETS PACE

FOR NINE consecutive months Oahu Stake in far-off Hawaii has led the entire Church in attendance at Aaronic Priesthood Quorum meetings. While one of the "baby" stakes of the Church, Oahu has set a record that may well be emulated by other groups. The average attendance during this period has gone as high as 62 percent in two consecutive months and has not gone below 49 percent at any time. This is considerably better than double the Church average and is an exceptional record. The ten leading stakes in Aaronic Priesthood Quorum attendance are Oahu 49%, Maricopa 40%, Los Angeles 38%, New York, 37%, Pasadena 36%, Granite 34%, Bonneville 33%, Long Beach 32%, Taylor 32%, and Highland 32%.

MAKE ADJUSTMENTS NOW

AT THE beginning of the year is an especially favorable time to bring into activity those who have not been ordained, to advance those who are worthy and who have reached the proper ages, to complete quorum organizations when necessary, to form new quorums if there are sufficient members to do so, and in general lay a foundation for a successful and profitable year for our boys and young men.

MANUAL COMMITTEES URGED

LESSON MANUALS for Priests, Teachers, and Deacons Quorums should be ordered immediately. The subjects are as follows: Priests—"Priesthood and Spiritual Growth"; Teachers—"Priesthood Responsibility"; Deacons—"Priesthood and the Development of Character." The price is 10c each. All orders should be sent to the Presiding Bishop's office with remittance accompanying the order. A new suggestion this year is that a special lesson manual committee be appointed in every quorum or class to take the orders of members. Every member should have the manual and study the lessons regularly. The appointment of a special committee should greatly increase the use of the manuals and in turn improve the quantity and quality of quorum activities. All such orders should be given to the supervisor promptly and by him given to the ward clerk.

FAIRVIEW AARONIC PRIESTHOOD PROMOTES SOCIAL ACTIVITY

PRIESTS, Teachers, and Deacons of Fairview South Ward of North Sanpete Stake were hosts to the Stake Presidency, the Ward Bishopric and quorum supervisors at a banquet and dance, preceding the holidays. One hundred thirty persons were seated at the banquet which was served by neatly uniformed girls of the ward. An interesting program preceded the dance. The three Aaronic Priesthood quorums financed this event as a part of the social and fraternal program.

GRANT STAKE REPORTS COMPLETE ADULT ORGANIZATIONS

EVERY WARD in Grant Stake was organized for Adult Aaronic Priesthood work ready to begin the New Year. In a report to the Presiding Bishopric the names of all ward supervisors for adults were listed and the number of members of ward committees. These committees range from 2 to 13 members. M. A. Pond, Swen Johnson, Clement Sanders, and L. W. Aamodt are the stake committee for Adult Aaronic Priesthood work.

<h2 style="margin: 0;">Aaronic Priesthood</h2> <h1 style="margin: 0;">Standard Quorum Award</h1>		
<p style="margin: 5px 0;">This Award is issued by the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints to the</p>		
<p>_____</p> <p>of the _____ Ward of _____ Stake in commendation for meritorious achievement in _____</p>	<p style="text-align: center;">Priesthood Quorum Activity</p> <p>during the year _____ This Quorum has reached the recommended standards and is entitled to recognition as a standard quorum.</p>	<p style="text-align: right;">Signed _____</p> <p style="text-align: right;">_____</p> <p style="text-align: right;">_____</p> <p style="text-align: right;">_____</p>
<p style="font-size: small;">Dated at Salt Lake City, Utah _____</p>		

FORM OF AWARD CERTIFICATE BEING SENT TO STANDARD QUORUMS

THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Pertinent Information Regarding the
Lord's Law of Health*

THE OVERFLOWING FOUNTAIN OF EVIL

Resolution Drafted by Horace Mann, at Ohio State Teachers Association Meeting in 1856.

"It is no extravagance to say that the sum total of prudence, of wisdom, of comfort, of exemplary conduct, and of virtue, would have been today sevenfold what they are throughout the world but for the existence of intoxicating beverages among men; and that the sum total of poverty, of wretchedness, of crime, and of sorrow, would not be one-tenth part today what they are now but for the same prolific, overflowing fountain of evil. No one can deny that intemperance carries ruin everywhere. It reduces the fertile farm to barrenness. It suspends industry in the shop of the mechanic. It banishes skill from the cunning hand of the artisan and artist. It dashes to pieces the locomotive of the engineer. It sinks the ship of the mariner. It spreads sudden night over the solar splendors of genius. But nowhere is it so ruinous as in the school and the college, as upon the person and character of the student, himself."

—"Allied Youth."



Ward Teaching



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOP—EDITED BY JOHN D. GILES

Ward Teacher's Message for March, 1937 LIVING OUR RELIGION

UPON EVERY person claiming membership in the Church rests the responsibility of so living that every act will reflect credit upon the Church.

The first obligation resting upon the Church, as declared by the Prophet Joseph Smith, is to preach the Gospel to the world. This is a great responsibility—a sacred and exalted calling. But the second obligation, that of living our religion, is still higher and greater.

These two obligations are very closely related. The preaching of the Elders would be immeasurably increased in effectiveness, if the demonstrated fruits of Mormonism were reflected in the lives of all members of the Church. If we have faith enough to live the plain principles of our religion, to practice what we have been taught all our days, we are destined to become "the pride and glory of the earth." If we care for our poor better than other churches do; if our young people enjoy greater opportunities and privileges, and grow up free from sin and uncontaminated with the wickedness of the world; if we are distinguished for our honesty, our sobriety, our industry, and the true spirit of cooperation in all things; if we do actually have better health and live longer; if our lives are happier and fuller, the world will soon come to know, and the efforts of the missionaries will have far greater force and effect. The Elders will be sought after. Our non-Mormon friends who live among us will be impressed. The Church will grow and expand as never before.

We cannot all do missionary work abroad, but we can render valuable and important missionary service here at home. To do this is our simple duty. The standing of the Church is unquestionably more favorable than ever before. But how much more favorable would it be, if we all really lived our religion?

This is a day of demonstration. Seventeen hundred missionaries may preach this Gospel loud and long, far and near, but they can never preach it with the convincing power that we can do by living it.

AARONIC PRIESTHOOD WARD TEACHING SHOWS INCREASE

WARD TEACHING by members of the Aaronic Priesthood is showing gratifying increase as indicated by the reports for the first nine months of 1936, recently tabulated in the office of the Presiding Bishopric. Eleven thousand and thirty-seven, or practically 25 per cent of the members of the Aaronic Priesthood from 12 to 20 years of age, are now acting as regular ward teachers. Considering the fact that a comparatively small percentage of Deacons are thus engaged it is evident that a substantial number of ordained Teachers and Priests are regularly assigned to ward teaching in accordance with the recommendations of the Presiding Bishopric.

An increasing number of ward Aaronic Priesthood supervisors are now giving special training in ward teaching, preparing quorum members to do effective work in the calling which has been assigned to them by revelation. A desirable procedure now being followed in many wards is to have members of the Aaronic Priesthood assigned only to homes of active members of the Church. Homes

of inactive members and those known to be critical are assigned to older brethren with wide experience in Church affairs. Under such conditions reports indicate that the work of young men as ward teachers is not only entirely satisfactory but in many cases is as thorough and effective as that of older men.

Forty-three stakes have 100 or more members of the Aaronic Priesthood under 20 years of age acting as ward teachers. The following stakes have more than 150 and lead the Church in this activity: Wells, 236; Ogden, 226; Salt Lake, 204; St. Joseph, 195; North Weber, 193; Pioneer, 190; South Davis, 188; Rexburg, 187; Cottonwood, 183; Snowflake, 183; Logan, 160; Palmyra, 157; East Jordan, 156; Maricopa, 156; Cache, 153; Hyrum, 153, and Grant, 152.

ADULT AARONIC PRIESTHOOD ACTIVE IN WARD TEACHING

GRATIFYING results of the missionary phases of the Adult Aaronic Priesthood Plan are indicated in the return to Church service of 1433 members as ward teachers. This decidedly encouraging result is shown

by the report for the first nine months of 1936 as tabulated in the Presiding Bishop's Office.

For the first time since the inauguration of the Adult Aaronic Priesthood plan, the quarterly reports list adults separately from those under 20 years of age. This being the first tabulation covering a similar period comparisons are not available with other years but it is clearly evident that substantial gains have been made in Adult Aaronic Priesthood activity during the past year. In practically all cases these brethren are paired with other adults who are experienced in the work. Reports from stake Aaronic Priesthood supervisors indicate an even greater increase during 1937.

The following stakes are leaders in the number of adult members of the Aaronic Priesthood—those 20 years of age or older—now engaged in ward teaching: Salt Lake, 57; Pioneer, 45; Wayne, 37; Duchesne, 35; Hyrum, 31; Logan, 29; Cache, 26; Emery, 26; North Weber, 23; Oneida, 23; Uintah, 22; Wells, 22; Sevier, 22; Ensign, 21; Summit, 20.

BOX ELDER STAKE STANDARDS FOR WARD TEACHERS

Duty of Ward Teachers:

- Watch over the Church.
- Be with and strengthen.
- No iniquity.
- No backbiting.
- No lying.
- No slandering.
- See that Church meets often.
- See that all do their duty.

Ward Teachers Require:

- Authority of the Priesthood.
- Knowledge of the Gospel.
- Love for the work.
- Determination to do his duty.

What a Ward Teacher Should Do and Be:

- Get acquainted.
- Be where most needed in cases of sickness and death.
- Visit each family monthly.
- Go to homes with love in his heart.
- Have love for God, for His children, and for all that is good.
- Don't believe all you hear, but believe all you say.
- Tact is less what you say than how you say it.
- Attend monthly report meetings and give report.

Mutual Messages

General Superintendency

Y. M. M. I. A.
ALBERT F. WIEN
GEORGE Q. MORRIS
FRANKLIN L. WEST
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.

33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. W. M. I. A.
RUTH MAY FOX
LUCY GRANT CANNON
CLARISSA A. BEESLEY
ELSIE HOGAN VAN NOY,
Secretary

Send all Correspondence to Committees Direct to General Offices

OPERA

THE OPERA should now be well under way. If you have not already done so, the Music, Drama, and Dance Directors, in connection with the Community Activity Chairmen should get together and determine how the opera is to be used; that is, whether it is to be used as a stage production or to be sung in concert as a part of the music festival. Either will be very satisfactory.

The libretto written for our own special use will make it a very clever stake performance, and not difficult to do. The average ward should be able to produce it successfully.

By having the music sung and the story told the basis of a very exceptional music festival could be laid.

If used as a stage production, the opera provides an opportunity for the entire personnel of the Community Activity Committee to combine their efforts in making what could be the most outstanding opera we have yet used in M. I. A. If the entire committee will pool their efforts it should give people a real treat and add to the richness of community life.

DRAMA

THE MIDDLE of February should see the opera *Martha* pretty well finished and the drama festival, through the use of the three-act plays, being planned.

Reports from the field indicate that the one-act plays have been well liked and in general well presented. It is expected that the three-act plays will be equally successful. The plan to have certain wards do certain plays and exchange with other wards has been generally followed and well liked. It is thought that the three-act arrangement will be as successful.

"So This Is London" is a clever comedy and should give pleasure both to those who play it as well as to those who witness it. The semi-religious play "A Stranger Passes" will be impressive among Latter-day Saint audiences.

DANCE FESTIVAL

THE DANCE festival this year should be made up of original dances: the two dances we are using this year are "The Gleam Waltz" and "The Aloha Oe Fox Trot," as well as the "Gold and Green Centennial Waltz," and the "Gold and Green Caprice." These

latter are described on pages 94-96 of the Community Activity Manual, 1933 edition.

Growing out of the teaching of dance fundamentals should come these original dances. January and February are the big months for giving instruction in dance fundamentals. Instructors should keep in mind constantly that these fundamentals should result in the group organizing original steps. Make your groups enthusiastic immediately with the idea of creating original dances. Have them start with a simple four-measure step and then add to it. Keep in mind form and balance and then see if you can not put together suggestive materials from the various wards and unite them in a real stake dance. Not only the waltz and the fox trot can be the form of these original dances, but they may include line, circle, or quadrille formations organized for any number of dancers.

THEME CEREMONY

THIS SUGGESTED exercise for Sunday evening joint program was submitted by Nina F. Moss of South Davis Stake:

Cast

Two men, 2 women.

No. 1 to represent original members.

No. 2 to represent one of presidency at time slogans were instituted.

No. 3 to represent present M. I. A. presidency of ward.

No. 4 to represent youth of today.

Enough members to represent each year's slogan except that of the present year. (Preferred 2 Scouts, 2 Bee Hive Girls, 2 Explorers, 2 Juniors, 2 M. Men, 2 Gleaners, and as many Seniors and Adults as necessary to complete).

One girl (or boy) to lead congregation in this year's theme and song (Carry On); may be costumed, if desired; holds lighted candle for others to light their candles.

Equipment

One card table neatly covered, 4 holders, 4 candles (if possible, different colors).

Formation

Any stage or platform.

Have table placed before services begin in stage center.

When ready for ceremony, have march for participants to enter and take places in semi-circle.

Ceremony

No. 1. (If original member not

available use a descendant if possible).

In memory of those remaining and departed whose inspiration and intelligence made possible this organization, I light this candle. May the rays therefrom protract to us the same holiness of thought and action which revolved in their minds at the time of its conception. (Lights candles.) Slight pause.

No. 2. (Representing M. I. A. presidency at time slogans were introduced).

I light this candle in honor of the master minds which instituted for us the M. I. A. slogans, that we may continually be reminded of standards to obtain. (Lights candle, then those in semi-circle repeat in turn one slogan each up to present theme. Slogans to be found in executive manual.)

No. 3. (Representing this year's presidency). Lighting candle before speech. As the beam from this candle adds "light feet" to those already burning, may this year's theme more fully penetrate our souls. Slight pause.

No. 4. (Youth of today). Lights candle while saying speech to "candle."

Representing the youth of today I light this candle, in honor of those who so unselfishly and diligently have labored to hew the path for us from the beginning. That we may ever be alert and willing to press forward, making good use of our inheritance and shielding our light from extinction is the desire of the youth of M. I. A.

Theme girl immediately lifts baton or wand and requests audience to arise and repeat this year's theme and sing the chorus of "Carry On." (Organist must be ready immediately following theme with chord for pitch of song). Congregation seated, participants march off stage.

Adults

Axel A. Madsen and Emily C. Adams, Chairmen;
R. L. Evans, L. A. Stevenson, Grace C. Nealen,
Laura P. Nicholson, Aurelia Benson.

SO OFTEN the question is asked, "What is literature?" Another one is, "What is good literature?" Various people have answered it and from many different angles. C. Alphonso Smith in his book, *What Can Literature Do For Me*, says that literature includes all writings that express for

us what we consciously or unconsciously feel the need of saying but cannot. According to Mr. Smith, Lincoln's Gettysburg Address is literature because he said for the people who were listening and for those who have since read it, just what they would like to have said.

Jesse Lee Bennett in *What Books Can Do For You*, says: "Books can not take the place of life. Books cannot give us what experience can give us. But books can widen and enlarge life illimitably. And books can clarify and enrich experience." Now, according to this definition, the question is "What do I want to get from literature?" Just as one asks himself what things he wants in his home, so he can ask himself what experiences he can bring into his life through reading that will make life more entertaining, interesting, or useful. And that literature will be good that will bring such experience.

Stafford Brooks says: "Writing is not literature unless it gives to the reader a pleasure which arises not only from the things said but from the way in which they are said, and that pleasure is only given when the words are carefully or curiously or beautifully put together into sentences." Another question to consider then, is, "Do I enjoy beautiful things or am I satisfied with 'just anything'?"

Lowell has said, "Literature, properly so called, draws its sap from the deep soil of human nature's common and everlasting sympathies, the gathered leaf mould of countless generations, and not from any top soil capriciously scattered over the surface." Another question to answer then is, "What kind of associations do I want to keep?"

"There is first the literature of knowledge and secondly, the literature of power. The function of the first is to teach; the function of the second is to move; the first is a rudder, the second an oar or a sail. The first speaks to the mere discursive understanding; the second speaks ultimately, it may happen, to the higher understanding or reason, but always through affections of pleasure and sympathy."—Thomas DeQuincey.

As Adults we must decide what we want from books and what good literature is.

Seniors

Dr. L. L. Daines and Charlotte Stewart, Chairmen;
H. R. Merrill, Lucy W. Smith, Hazel Brockbank,
Vida F. Clawson, Folly R. Hardy.

"EACH NEW friend you acquire increases—just a bit—your personal charm."

That is the last sentence in the book *Making the Most of Your Life*, by Morgan & Webb. Yes, Seniors, that is your reading course book.

Do you know that the book has thirteen chapters, every one a stimulator? Try one of them at once—if you haven't already done so. Your M. I. A. library probably has the book, but if not, you can buy all thirteen chapters found under one cover for a dollar—just seven and eight-thirtieths cents a chapter.

If you do not have a desire to own a book personally, thirteen of you could buy one for eight cents each, each purchasing a chapter.

"Each new friend!" Read the book and you'll not only make friends with Morgan and Webb but with many other important people.

Here's a brief story from the book which may help introduce it and, at the same time, help you along your way.

"Thomas R. Preston, one of Chattanooga's most prominent bankers, when a young man, found himself in a blind alley job.

"I'm worth more than twenty-five dollars a month," he told his boss. "I think I'm worth thirty-five."

"Perhaps you are, but clerks in this town are to be had for twenty-five dollars, just as socks are to be had for twenty-five cents. You wouldn't think of paying more than the market value for socks, or for a hat or a pair of shoes. The bank can't afford to pay more than the market value for its clerks."

"But I must earn more," Preston argued.

"Then get out of the clerk class," replied his boss.

"Was Preston getting a raw deal? No, he was getting a lucky break. He was getting a jolt which gave him spunk enough to quit being a clerk. But it would not have been lucky if he had nursed his hurt feelings and felt himself abused. Instead of pouting he did something. He got into a job which offered advancement."

A Morgan and Webb axiom—"Luck is not an accident—it is a habit. It is the habit of turning every incident into something which is for your own good."

That's but one little story from one of the thirteen chapters packed full of illustration and inspiration. Of course you'll read the book.

You will be interested in learning that Dr. Carl F. Eyring has consented to take charge of the writing of our 1937-1938 Senior Manual.

WMen

Burton K. Farnsworth, Chairman; Floyd G. Eyre,
F. S. Harris, Homer C. Warner, Werner Kiepe.

It is desirable to invite attention again to the significance of the M Man and Master M Man Pins. See 1936-1937 Manual, pages 206 to 209, inc.

Gleaners

Helen S. Williams, Chairmen; Erma Roland, Ann M. Cannon, Rose W. Bennett, Katie C. Jensen.

THIS is the time of year for inventory taking, the time to take stock of Gleaner objectives and requirements, and to replenish efforts, preparation, and enthusiasm. Is every Gleaner girl a tithe payer? Because of your leadership some girl may be inspired to pay her tithes and fast offerings, and receive blessings and benefits which she has never known before. Renew your efforts and seek for inspiration that you may, before the Mutual year ends, have every one of your girls on the tithing record.

Next, are you stimulating the interest in the reading course book? Anne Morrow's Lindbergh's *North To the Orient* should be read by every girl. Make time one evening for discussion of the book, giving the girls in your group the opportunity of expressing what they like about it. Stress the need of reading good books, of the newspapers, of first class magazine articles. If through your leadership your girls are led into the world of good literature and stimulating discussion about books, you will have given them something that will bring them happiness which will last a lifetime.

Banquets are now under way. The greatest success in these delightful social events comes when all participate in the preparation. Have these banquets high class; by this we do not mean that they need be expensive. Some of the loveliest affairs have been those which cost the least in money. Keep the theme of the evening on a high plane, with music, toasts, and decorations all in perfect harmony. Often the question of dress arises in regard to the Gleaner banquet—a good rule, is to have every one wear the very best she has, whether it be afternoon or formal. Do not make any hard and fast rules about what must be worn.

During the month of February, the best efforts of the Gleaner leader must be put forth, if she is to keep the class morale at a high standard. New methods of teaching and presenting the lessons must be thought out and used, and Gleaners must be given every possible chance to participate in class discussion. The lessons for February are brimming over with interest for girls. "Prayer An Experience Rich In Returns," gives a wonderful opportunity for testimony bearing. The modern girl needs the guiding influence of her Heavenly Father, and through the contact of prayer a closeness to Him and an understanding with Him is established. Divide the girls into groups of four to six, work out several questions pertaining to prayer,

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then let these different groups separate and for ten minutes discuss them, bringing back to the class their findings.

With the lesson on "Work and School," encourage your class members to bring the problems which they meet in their daily work in their class room, and then talk these problems through, using the manual as the basis for your answers. The lesson on the "Word of Wisdom," comes at a time when girls of today particularly need it. As a suggestion, if it is possible to get just the right type of young man, M Men age, you might invite him to give a talk stressing the matter of smoking and drinking. Never before in our history has there been such a need for proper guidance of our young people in these matters. If only girls realized how they cheapened themselves and how they marred their chances for happiness they would look to the Word of Wisdom as a safeguard of health and lasting contentment.

Even though the year is past the half way mark, do not relax in your efforts of building up membership. At the beginning of this course of study, Dr. Adam S. Bennion reminded you that the success of your teaching could be measured in the growth of your classes. This meant, growth in membership as well as understanding and outlook on life; so as the year moves on, take inventory of your objectives, and with renewed energy and faith carry on.

Every day splendid reports are received from different stakes on the activities carried on by M Men and Gleaners. The following is a report of a reception and dance given by the Gleaners of Shelley Stake. This well thought out program for the entire year's work is inspirational, and bears testimony to the fact that where youth is given an incentive to socialize, activity of wholesome kinds will be welcomed by our Gleaners and M Men. The Gleaner Committee wishes to congratulate every leader who is planning and guiding the youth of the Church into a higher cultured field of activity.

TO GLEANER COMMITTEE

THE GLEANER reception was a huge success. Our committees all responded nicely—each ward was given one special duty so each felt a responsibility. Two hundred people called. It was held in our Stake Tabernacle and the M. I. A. held a dance following so all the guests remained. Each guest was taxed 10 cents and this paid for our refreshments: punch, waffles, hot cocoa, nuts, and mints, also a lovely red rose for our charming girls.

We are to have another affair in March.

Last Wednesday we held our M

Men Gleaner banquet and dance. We appointed committees throughout the stake M Men Gleaner organization then we as stake leaders helped them carry it through. Our M Men Leader is an M Man just twenty and unmarried. I was delighted with his thoughts, his method of procedure, and the way he worked with the young people and had them cooperate. All I did was to keep things moving and to keep very much interested. I tried so hard not to suggest—just asked questions when I felt it was necessary and to put the point over in that way. Of course the Lord was asked for help and He gave it. Socially the affair was a huge success.

We have a buffet supper for January, a Valentine or Colonial dance for February, a formal reception in March, an outdoor affair for April, and a wedding reception for our M Men and Gleaners who have married during the year planned. Since the reception in November the young people want more social affairs—they are asking for them and working for them. The matter of dress has been simplified.

Shelley Stake Gleaner Leader.

The following is the program of the Gleaner and M Men banquet, held December 30, 1936, in the Shelley Stake Tabernacle:

Program:

1. Trumpet Solo.....Herman Fielding (Jamestown)
2. Toast to the Candle.....Evelyn Davenport (Woodville)
3. Lighting the Candle.....Anna Belstead (Firth)
4. Vocal Solo.....Max Harker (Jamestown)
5. Let Thy Candle Burn Within..... Wendell Christensen (Goshen)
6. Candle Drip.....Doyle Landon (Kimball)
7. Piano Solo.....Maurine Jensen (Shelley 2nd)
8. Snuffing the Candle.....William Messick (Basalt)

Theme—Candle Light.

Toastmaster—Rex Jensen.

Toastmistress—Bernice Loashoff.

M Men-Gleaners

"You have to believe in happiness,
Or happiness never comes."

YOU MAY say to me, there is no lesson on "happiness," the thought for March is "courtship." Why not discuss happiness in courtship? And happiness in courtship means happiness in life, and happiness in life, means happiness in eternity.

No doubt, you fine M Men and Gleaners could tell the great story of courtship with its joys and thrills and promises far better than we oldsters, but it might be a wonderful advantage in the game if little interesting prob-

lems were spread out upon the table and sifted and strained until the valuable nuggets of gold in true and lasting friendships and matings were found and treasured. Some day, I hope, there will be schools in which the problems of courtship will be discussed openly—not with any intention to take away the naturalness, spontaneity, and loveliness of the mating period of one's life, but with a view to the able handling and understanding of the most interesting and challenging period of life. In fact, the period of courting holds in its slim fingers the future happiness, or the future despair of two human beings, aside from the children who might come as a result of the union.

"You have to believe in happiness;
It isn't an outward thing."

So while we must believe in happiness we must do our part to make it come true. In connection with the lesson could you discuss a few questions such as:

Should girls accept blind dates?

Should young people go "dutch"?

At what time of night should parents expect young people to come in?

Do girls entertain enough in their own homes?

When is a young man ready for marriage? What training should a girl have before she is equipped for the great venture?

What income is necessary to live comfortably and keep out of debt?

Should young people plan to marry and live with parents?

Name five good rules agreed to by the class as positive assurance for happiness in marriage such as—

Graciousness in men, managerial ability in women, and consideration.

Analyze the following situations:

- I. A young man had taken a girl out for three months. He telephoned her on Sunday and found she had gone to a neighboring town with his chum. Should the young man:
 1. Never call her again? or
 2. Ask her for a date? or
 3. Realizing there had been no definite understanding about going steady, ask her to do so?
- II. A young woman is all ready for the party. Nine o'clock—then ten o'clock comes and her date doesn't arrive or telephone. Should she:
 1. Cry and go to bed?
 2. Refuse to answer the telephone at eleven o'clock?
 3. Or calmly listen to his explanation and finding sufficient "whole cloth" in his reason for disappointing her, graciously forgive him.

To me, this lesson on courtship is the most important one of the whole season. The discussion should leave the definite conviction that:

Happiness is never lasting that is

built upon the unhappiness of someone else.

That there can be no loveliness in courtship if it has been untrue, unclear, or emotionally unbalanced.

That courtship could create a design for living happily the best part of life if the:

- C were for companionship and chastity,
- O were used for opportunity and optimism,
- U for unity and unselfishness,
- R for right and reason,
- T for truth and triumph,
- S sincerity and simplicity,
- H humor and happiness,
- I intelligence and integrity,
- P prosperity and partnership.

So build your house of happiness. O youth. Out of the materials given you make your pattern, form your friendships, for friendship is only love without its wings, and then when love finds its way, a courtship free from ugly regrets or unpleasant memories begins a future of joy and happiness, for

"You have to believe in happiness
and
Make your own wishes come true."

Juniors

Martha C. Josephson, Chairman; Martha G. Smith, Emily H. Higgs, Catherine Folsom, Sarah R. Cannon.

SPRING is very near, for those of us who live north of the equator, and autumn for the rest of us. Had you thought of the rest of us? It might be interesting to divide the world into north and south, and consider for the moment how the "other half" is living, in relation to this change of season.

How is the designing coming? Get some pictures of fashions and alter them to your present likes. For instance, select one quite plain dress; then change the long, tight-fitting sleeve to a short one, plaited, and open at the bottom; then add a plaited jabot at the neck, and a plaited ruffle on the bottom of the skirt. A new dress! Now alter one to a jumper skirt and a peasant blouse, with the very full sleeves gathered at the cuff. Now lengthen a dress by adding some contrasting material at the bottom of the skirt, and some trimming on the blouse to correspond. Do you like that made-over one? Continue, endlessly. It may be that someone in your community will help you design hats. Consider well the under garments. Do you know, that in making a model for a piece of sculpture, the artist first models a perfect figure, and then adds the clothing?

The important point for your poetry hobby sampler, is to locate a person who is very much interested in poetry and get her (or his) cooperation, and, with enough time at your disposal, make your plans for interesting the girls in it. Is there a member of your own group who could do it? Or is this one of your hobbies? If you have not made rhymes, try that first, and then proceed to the poetry.

What good combination and use can you make of poetry, scripture reading, and Junior Girls? Have you thought of the Psalms?

The Honor Nights are not so far away. Will some of your girls take part on these programs? No reason at all why they should not. How long has it been since you had a conference with your presiding officer in charge of class work? Such a contact should be good for both of you. What service has your group given for some other group in the M. I. A. or in the ward?

We are very happy that Sister Higgs has recovered sufficiently to meet with the committee again. We appreciate her humility and faith in the Gospel, and her understanding of and love for the girls. We also appreciate what the Junior leaders throughout the Church are doing to help direct and encourage the girls to choose the right; and the cooperation given by the other M. I. A. officers, the parents, and the Priesthood. We are grateful for the opportunity that is ours to associate with these lovely girls who need, and we hope, desire the attention we can give them. We recommend that you keep up the good work.

So much vicious information comes to the girl that it behooves us to be on the lookout for every opportunity suitable to remind her that chastity is a valuable possession. Once it is lost, it is like a cut on her lovely finger. It will heal, but will leave a scar which cannot be removed, but will remain to remind her of her mistake. If she never makes the first mistake, she cannot possibly make the second one. And if she lives according to the Gospel teachings, she will never make this mistake, but will retain the priceless gift, and have endless joy and satisfaction.

Bee-Hive Girls

Ethel S. Anderson, Chairman; Marie C. Thomas, Julia S. Bartz, Margaret N. Wells, Bertha K. Tingey, Ileen Waspe, Agnes S. Knowlton.

Supplementary articles to assist with the Guides:

"Good Health For a Good Year," Dr. Walter H. Eddy, *Good House-keeping Magazine*, January, 1937.

"Bees," *Literary Digest*, November 28, 1936.

A second verse for the Bee Hive Cheer Song:

We'll sing, We'll sing,
We Bee-Hive Girls,
For skies are blue
And days are fair.
Our hearts are light
For life is good and honey, sweet
honey is everywhere.

Stories to tell or read:

The Palace Made by Music.....	Alder
The Hunt for the Beautiful.....	Alder
The Perfect Tribute.....	Andrews
He Knew Lincoln.....	Andrews
Fall of the Nibelungs.....	Armouri
Story of the Rhinegold.....	Chapman
Christmas Carol.....	Dickens
The Pope's Mule.....	Daudet
The String.....	Maupassant
The Necklace.....	Maupassant
The Gift of the Magi.....	O. Henry
In the Desert of Waiting.....	Johnston
Dog of Flanders.....	Ouida
Extracts from Penrod.....	Booth Tarkington
The Other Wise Man.....	Van Dyke
Blue Flower.....	Van Dyke
Where Love is There God is Also.....	Tolstoi
How Much Land a Man Requires.....	Tolstoi
The Great Stone Face.....	Hawthorne
The Snow Image.....	Hawthorne
The Man Without a Country.....	Hale
Symbol and the Saint.....	Eugene Field
First Christmas Tree.....	Eugene Field
Pierre and His People.....	Parker
Jungle Tales.....	Kipling
The Mansion.....	Van Dyke

The following poem was sent in by some of our Bee-Hive girls from Weber Stake:

SHINE ON (Tune—Shine On)

We are the bees of the 19th Ward
We work with all our might;
We gather honey every morn
And try to do what's right.

Chorus

Work on, work on, work on you busy bee.
Work on, March on
To help the world along.

We learn to sew and cook and clean
As every woman should;
And when we meet each Tuesday night,
We try to find more good.

Chorus

March on, work on, along life's busy way,
Our song is march on
Throughout the live long day.

Work on, work on, you busy bee,
Your work is never done;
You work with love and charity
To build a happy throng.

Chorus

Sing on, sing on, sing on, you happy bees,
Sing your song, carry on
You Bee-Hive girls.

Bee-Hive Girls—19th Ward—Weber Stake

Broadcasting with the Millennial Chorus

(Concluded from page 95)

Sunday afternoon in the Customs House Square, near the docks; the one held the afternoon of Conference drew over five hundred people to hear the singers.

At Conference the chorus was instructed to go south to Dublin, famous capital of the Irish Free State. At this time the first "plans of attack" were laid for radio work.

On Saturday, October 17, leave of Belfast was taken and Dublin reached. There, through the faith and kindness of the Saints, the group stayed at an hotel, with expenses paid. This act of love on the part of those few members, most of whom are of Germanic origin, made an excellent example of the living faith of Latter-day Saints.

The Dublin radio station was Station Athlone, under control of the Free State government. The contrast in the attitude of the officials before and after hearing the audition was remarkable. At first rather cold and almost unfriendly, they became seemingly eager to engage the services of the singers. A time of twenty minutes was arranged and the broadcast became a reality, being set for the evening of October 22.

IMMEDIATELY before going to the studios to broadcast, a testimony meeting was held. Knowing the need of divine help and guidance at that time, that group of young men, who had come from such vastly different surroundings to meet in a far-off land in common devotion to a cause, presented a fitting picture of the missionary spirit—humility and willingness to serve.

A few days previous to the broadcast, Elders Leavitt and Moffatt, while out tracing, noticed a large car with an American sticker on the windshield. Inquiring of the chauffeur, they were told that it belonged to the American Minister to the Free State, Mr. Alvin M. Owsley. Soon His Excellency himself arrived on the scene, and welcomed these boys in his heartiest Texas manner. This first introduction led to a visit by some others of the chorus to the United States Legation. There Mr. Owsley received his guests with gracious hospitality, and invited the whole chorus to an afternoon tea to be held on Saturday, October 24. He had once been a visitor to Salt Lake City

while serving as National Commander of the American Legion, and was high in his praise of Utah and of the Mormon people.

The visit to the Legation was one of importance. Present were many high government dignitaries of several countries, including the ministers from France, Germany, Belgium, the Chief of Staff of the Free State Army, and other notables. After the chorus had rendered a few songs, Mr. Owsley introduced them to the assembled guests. It was a proud moment when he placed his arm around the shoulders of Elder Willis and explained that these were some of his friends from Utah.

THE RETURN to Belfast was made the following day. Back in

Belfast, attention was directed to the proposition of getting a contract with the British Broadcasting Corporation. A word of explanation about this radio system might be helpful. With head offices in London, it has branch offices and studios in the more important cities throughout the British Isles, not including the Irish Free State. It is controlled by the government, and allows no advertising whatsoever. No time can be purchased as in America, hence the power of the officials to accept or reject programs as they see fit.

Finally the first visit to the Northern Ireland studios was made, and the program director interviewed, and a written contract for a ten minute broadcast was presented, to be effective on Friday evening, November 6.

As had been done before, another special testimony and prayer meeting was held before going to the studios for the broadcast. Announcements had appeared in the Belfast papers, and the *Millennial Star* carried a special notice. Saints and friends all over the Mission were eagerly waiting to hear this pioneer broadcast on BBC.

Many fine compliments were paid, some of them in the form of telephone calls and telegrams to the studio. The broadcasting officials themselves were very friendly.

AND SO comes to a close our story of the start of the Millennial Chorus. "Start" is the proper description, because the members themselves feel that they have only begun the work toward the more important goal of eventually opening up the channels of radio in bringing to the people of Great Britain the Gospel of Christ, as has been done so effectively in America. Whether or not this goal will be attained by the chorus is a matter of bright hope and faith. The promise contained in the Lord's word in these latter days is assuring. He has told us that "the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." The road from Kidderminster to Belfast has been full of blessings for this group. It will be interesting to watch future developments.

TEN BEST MOVING PICTURES OF 1936

1. Mutiny on the Bounty—Metro-Goldwyn-Mayer.
2. Mr. Deeds Goes to Town—Columbia.
3. The Great Ziegfeld—Metro-Goldwyn-Mayer.
4. San Francisco—Metro-Goldwyn-Mayer.
5. Dodsworth—United Artists.
6. Story of Louis Pasteur—Warner Brothers.
7. Tale of Two Cities—Metro-Goldwyn-Mayer.
8. Anthony Adverse—Warner Brothers.
9. The Green Pastures—Warner Brothers.
10. Midsummer Night's Dream—Warner Brothers.

And there they are! Do you agree with the 523 judges who made this selection as announced by *Time* magazine? We should be more analytical of the pictures we see and try to evaluate them. We should not hesitate to disagree with even the best movie critics, if first we have made a systematic study of the film, acting, motive, and result of the production. It might prove an interesting experiment to list for yourselves the reasons why you agree and disagree with this selection.

SIX DIAMONDS AND AN OPAL

(Continued from page 85)

the way to her home, Janet rested her head against his shoulder. "I'm so happy about the ring! Some day I'll tell you why. Mother's engagement ring was an opal. I had forgotten that till Tom brought out this one."

Lewis' eyes narrowed.
"I don't like that fellow."
"Why, Lewis, why?"

"Oh, I don't know . . ."

Lewis toyed with the ring on the finger of her small hand.

"You're sure this is the ring you want? You can change it any time, you know," he suggested hopefully.

"Oh, I'll never change it. Some day I'll tell you why."

He strove manfully to conquer his disappointment, but it was not until he stopped the car in her driveway that he was himself again.

"Janet, are you sure you love me?"
"I am," she whispered.

He leaned over and opened the car door for her. "This is my lucky day!" he said tenderly. "And remember! every dance tonight is mine."

BUT IT really wasn't his lucky day, he concluded several hours later as he stood watching the dancers who crowded the floor.

Somewhere in that throng was Janet dancing with Tom! And the lights were low, and the music slow and sweet. It was cruel, the first evening of their engagement, too! He and Janet had had such a happy time till half an hour ago when Tom breezed up:

"Hello, folks! Some luck finding you here. I called the house, Janet, and your mother told me where she thought you were. I've just got to talk to you. May I have this dance?"
"May I?" Janet smiled at Lewis.

And what could he do?

The lights blazed on for the intermission and some distance away, Lewis saw Janet and Tom apparently absorbed in each other. They didn't even look his way, though Janet knew he was there, for she had smiled at him their last time around the floor.

His face darkened! From the time Tom had shown her the opal, everything had gone wrong. Janet hadn't acted a bit like herself. It was the fault of the ill-omened opal! He had felt a foreboding of no good from the minute she had taken it in her hand. He hadn't said anything

about it for fear she'd laugh at him for being an old fogey and believing in superstitions.

He stood there watching Tom's and Janet's apparent absorption in each other. The music started, the movement of the throng began again, and still he stood glowering, his thoughts black.

The dance ended, the lights glared on, Tom and Janet came toward him. "She dances divinely, Avery. I hate to give her up to you."

Lewis made no reply, but as the music began he gathered Janet in his arms and began to dance with her.

"You didn't mind my dancing with Tom, did you, old dear?"

Lewis didn't answer. They circled the room. He was very miserable. He wanted to tell her how unhappy he was, to explain about the opal—what bad luck it was—and to beg her to take it off. But he didn't know how to broach the subject.

The music stopped and she looked up at him:

"What in the world is the matter, Lewis!"

"I . . . I'm going to ask you to give me back that opal if you don't mind." His voice was husky.

Her startled eyes sought his. "Why?"

"I just . . . want it back . . . is all."

"Oh, very well!" Her voice trembled. She slipped the ring from her finger and put it into his hand. "Our little romance didn't last long, did it?" with a quick intake of breath.

"Oh, great Scott! I didn't mean it that way." He was horror stricken. "I just wanted the ring back."

"I see! And now if you will take me to Tom, you needn't bother about me any more. He will see that I get home."

"I didn't mean it the way you're taking it! I just want the ring back. . . . Please listen, Janet!"

The music started up again. He tried to take her in his arms, but she eluded his grasp and darted through the crowd toward the coat room.

He stood aghast as he watched her disappear.

Then he rushed out into the night to his parked car. His fingers trembled so he could hardly unlock it, but he must get away from this hated place. What an ending to the day that had started out to be the happiest one of his life!

FIFTEEN minutes later he sat alone in the car several miles from the scene of the dance, looking out at the moon and the stars and the night. Time and the cool night air had calmed him. Yes, he was acting foolishly, childishly. He'd go back and explain and make her understand.

And he was almost too late! Janet and Tom were just coming down the steps as he drew up in front of the brilliantly lighted hotel. He was out of the car in an instant, and with a bound reached her side.

"Janet, I just must see you alone for a minute."

The hand he placed on her arm trembled, and there was something in his voice and in his white, drawn face that made her still the impulse to pass him by.

She looked up at Tom, who nodded and withdrew to one side.

"Darling, don't you know," and his voice was charged with emotion, "don't you know I wasn't meaning what you thought I was, when I asked for that ring! Won't you please listen while I try to tell you why I didn't, and don't, want you to have that opal? Don't you see, now, what it is? Bad luck! Look what it's done to us already!"

"Why, that's utterly absurd!" Janet looked at him in amazement. "How in the world could an opal be responsible for anything."

"Your love for me couldn't have been very deep if, just because you think a stone is bad luck, you break our engagement," and she turned from him.

"I wasn't breaking the engagement. Honestly! My only thought was to get that awful ring off your finger before some terrible thing happened. And then it did happen."

Janet, because she loved him, knew that he was speaking the truth. She slipped her hand into his, then called to Tom:

"Do you mind if I don't go home with you after all? Lewis and I—"

AFTER the last of the clouds of misunderstanding had cleared away, Janet said:

"Where did you get the silly notion that opals are unlucky?"

"I don't know. I've always heard it. Haven't you?"

"I know a few people think that. But I didn't know that anyone with

(Concluded on page 122)

Six Diamonds and An Opal

(Concluded from page 121)

good sense thought it," and she smiled up at him.

"But you must admit things went wrong as soon as you got it."

"That wasn't the opal's fault. You were jealous. Own up, now!"

He looked at her in amazement. "Jealous!"

"Yes! It began before I got the ring. When I first talked to Tom. I felt it."

"Jealous! Why I . . . Do you suppose I was! I . . ."

He was so frankly unconscious of what had been the matter that Janet laughed, and said:

"Oh, you dear, stupid boy! And I . . . I was a little peeved because you . . . you didn't trust me, and so I . . . I didn't tell you Tom is engaged to my sister, and that they'd had a quarrel, and . . . and he wanted me to help explain things to her."

"And when Tom brought out the opal, the symbol of faith—not of bad luck—I knew I must have it!"

After a long time Lewis said:

"Isn't there any foundation for the supposition that an opal is unlucky?"

"Not very much of a one, and that of very recent origin. Sir Walter Scott in his *Anne of Geierstein* has Lady Hermoine wear an opal in her hair. One day she vanished in a cloud of smoke—presumably consumed by an opal. A careless reading of the story started the superstition. But no place in the story does it even hint that an opal is bad luck. He just chanced to put an opal in her hair. It might have been any other stone."

"Honest, Janet, is that the only foundation?"

"Yes, and the fact that the stone is a particularly hard stone to work with and lapidaries and stone cutters disliked it for that reason, and gave it a black eye whenever they could. But for centuries and centuries, the opal has been with all the ancients the symbol of faith. And—I guess I was a little superstitious, too. I wanted my ring to be the symbol of faith—your faith in me."

Instead of speaking, Lewis caught the small hand that was smoothing her unruly curls and placed upon it the ring—six small diamonds and an opal!

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 79)

The Pah-Ute way, when two people fight, whether man with man, or man with woman, is to let them carry the matter to a finish with no outside interference. Relatives of the unfortunate one may take extreme reprisals after the fight is over, but they must refrain while it is in progress. The whole tribe knew the boys had begun a death duel, but the hands-off policy prevented any one from taking part.

Ten long, torturing days passed since the waiting mother and grandmother heard a word from their young hero. He might be at Navajo Mountain; he might be in the Ute reservation. He might be in the long, trackless wilderness of the Wooden Shoes, or, awful thought, he might be stiff in his blood where Grasshopper had found him.

The women had their camp hidden in a fork of Spring Canyon where Paddy could come to them without being seen, and the Cheepoots people lived temporarily under a big tree two miles down the country at the mouth of Cottonwood. Pee-age in her desperation started down through the greasewoods to the lower camp and met Posey headed for Tank Bench. He rode by without a word, although she was trying to speak to him. Then she called to him. In her cracked old voice she implored him to wait and listen. He knew what she wanted and he resolved to borrow no trouble. Pee-age was crying; her withered old croak reached its capacity and grew dim behind him when he heard her speak the name of Toorah.

That brought him to a stop—he listened—he turned back and asked what she said. She was quoting

Paddy: In his long chase over the country, a chase reaching from Moencopy in Arizona through San Juan in Utah to Pine River in Colorado, he had seen Toorah. He didn't say where he saw her, but he mentioned seeing her. Now if Posey would hunt him up, take a fresh horse and something to eat, he could find out where the little sister had gone.

Posey agreed at once to try. The old woman was never to tell a thing about it, and Posey was to tell her as soon as he found the boy. Getting a fresh mount he went from camp to camp pretending to hunt a lost horse, yet trying by every sly device to learn where Soldiercoat's son could be found.

Until now he had cared nothing which one of the two survived, but if Paddy were killed before they met, he might miss a life-chance to know what he wanted most of all to know. He would get the information even if he had to waylay Grasshopper.

SOMEONE had seen Soldiercoat's son on a jaded horse in McElmo. Straight to McElmo Posey rode and after much sly inquiry he hurried on to Meriano Springs. When he got wind of Grasshopper on the San Juan south of there, he hurried with his fresh horse and his snack of refreshments to the river. Then he followed doubtful clues to a point forty miles west of Bluff. He ascertained definitely that the two boys had been seen near Moencopy and he departed thither. After losing four days in the Navajo reservation he received a hot tip which sent him hurrying northeast towards Bluff again.

This racing back and forth over a territory three hundred miles in extent imposed unusual necessities. With life itself at stake, these necessities had to be supplied, even if it were at the point of a gun. When the murderous enemy came nearer and nearer behind and the whole fight was about to be lost for the sake of a fresh horse, if any fresh horse were within reach, even though that horse carried his master on his back, he was immediately requisitioned, by argument or otherwise, and the exhausted animal left in his place.

Food, drink, beds, and sometimes concealment were likewise requisitioned, generally by promise of due reward at some more fortunate time. These fighting cousins mastered the secret of meeting desperate emer-

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gency. Over the wide area of their battlefield, they traveled on a motley and extemporaneous relay of ponies. They accomplished each change in the relay by stratagem or by force in about the time it takes to transfer a saddle from one horse to another.

The sudden appearance of one or the other of these belligerents at the peaceful camp or herd brought quick excitement and sharp activity, but they loped off over the hill on a fresh horse leaving their panting and lathering cayuse behind. Sometimes the second rider found the horse of the first one sufficiently rested to carry him on in the chase.

Sometimes one took the offensive, sometimes the other. The problem for each was to dodge the other's ambush, to spring a deadly surprise or find the other on a jaded horse. It was a matter of fresh horses, keen wits, good guns, and a belly well-stuffed for any emergency.

Late one afternoon, hatless and wearing a torn red shirt, Grass-hopper rode wearily into Bluff from the west, his cayuse wet with lather and scarred with the lash. Whip and spur he urged the drooping creature on up the road towards Recapture.

The clatter of his hoofs had no more than died feebly in the distance when Paddy loped in on the fresh trail, his pony reeking wet, but making good time. He too disappeared towards Recapture, his gun across his saddle in front.

Half an hour later, dusty and determined, Posey appeared on the tracks from the west and followed them off to the east.

On the sandhills north of the Jump, Posey met Paddy coming back leading a pony with an empty saddle and a gun. Paddy rode slowly and at ease, his gun in its scabbard under his saddle fender. He was headed for the camp in Spring Canyon four miles away where he would make his own report, thus relieving Posey of that responsibility.

Ten days after that race through Bluff a boy from town was herding sheep near the mouth of Recapture when he found a strange heap of stones. Pulling them down he uncovered a dead Indian wearing a torn red shirt. The dead face still showed powder burns and a gaping bullet hole in the middle of the forehead.

WHEN POSEY met his long-sought man, he knew the fight

was over. He knew too, from the grim visage before him, that no spying or prying would be tolerated for one minute.

"*Impo ashante?*" Paddy challenged in uncompromising tones.

Posey told about meeting old Peage in the greasewoods and of following the crooked trail to Merriano Springs and through the reservation. No, he was not spying; he didn't expect to tell a word about it.

But he did want to know—he wanted more than anything else to know the thing about which the old lady had made mention: where had Paddy seen the little sister? He would never betray the source of his information—would Paddy just say where she could be found?

Paddy didn't know.

What? Hadn't he seen her? Old Peage declared he had seen her.

O, that was weeks ago, and that camp was due to move right away.

"Well, where was it? Where was that camp?"

It would do Posey no good to know—one of her brothers guarded her all the time.

Guarded her? Well where? Even if it had moved—where was that camp? Where in the world had he seen Toorah?

He had seen her in a camp hidden in the big cedars near Pah-Ute Springs.

It was eighty miles to Pah-Ute Springs. Posey's quick impulse was to start at once, but he must return to Cottonwood for fresh horses. By

open roads and trails it was eighty miles to the Springs, but it would not do to travel in the open, he would have to follow unfrequented trails or go under cover of night.

He took with him an extra horse and saddle, concealing that other saddle under a light pack, and he reached the neighborhood of the Springs in the dark hours just before dawn. Quiet reigned in the forest of big cedars. No dogs barked and no smell of smoke was in the air. With the first rays of light he moved cautiously about looking for tracks, listening for sounds. They had gone.

He found where a camp had been hidden in the thick timber. He knew by scraps and fragments in the dust and by the arrangements of the *wickiups*, for he could see plainly where they had been, that it had been a Pah-Ute camp, though the tracks lacked little of being obliterated by the recent rains.

He tried long and determinedly to find out which direction they had gone. It seemed hopeless. Being summer time they had dragged no tent poles, which leave a lasting mark, and what was more confusing still, he had reason to believe they might start in the opposite direction from which they intended to go, if only to confuse him.

This was his very first clue, and he must trace it to them if it took all summer. After hunting more than half the forenoon he met a cow-puncher named King.

(Continued on page 124)

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 123)

"Where's Pah-Ute camp?" he asked eagerly.

"No savey," King answered indifferently.

"You seem this camp over here?"

"I saw the smoke."

"How many days ago?" Posey pursued.

King indicated with his fingers that he had left ten days before.

"You seem go?"

"Over here seem trail," and the cowboy motioned toward Blue Mountain. He had met them as they went that way.

The Pah-Ute listened with dropped jaw. "How many?"

"No savey—maybeso ten."

"How many squaws?"

"I don't know—one squaw all same here—" and King held his wrists together indicating that her wrists were tied with a rope.

Posey leaned forward with wide eyes, "What's the matter rope?" he demanded, lost in the vision inspired by King's words.

"Injun talk squaw all time run away," the cowpuncher explained.

"Five days huntum—rope fixum—no more run away."

POSEY turned to the west carefully avoiding the trail wherever possible. He began to understand—Toorah had tried to get away—she had been gone five days. She had tried in the darkness to find him, and when she hunted along the rim and called for him they heard her, found her, and took her back. And now she was hobbled like a horse.

In spite of his care to keep out of sight, he met another white man near Peter's Point and learned that some Indians were camped near Peter's Spring. He made for the spring. Hiding his horse in the brush half a mile away he crept in ever so carefully to spy out the situation.

But that camp, though near to the ledge and the trees, was not hidden at all, and could be plainly seen from the wagon road across the canyon. Three saddled horses waited near it under a tree, and a big game of *ducki* held all the Indians in one *wickiup*.

He crept nearer. The mighty lure of those cards and the values staked on their colors seemed to entrance that *wickiup*-full of people with hypnotizing grip. They quarreled with rising emphasis, each one trying to be heard above the others.

"You lie!" howled a familiar voice. Where had Posey heard it before? O yes, it was one of old Rooster's sons whom he had met on Pine River when he hunted there for the little sister.

By that time he recognized the voice of Rooster's second son—more strong language—threatening tone. Then as he listened intently he heard an unmistakable grunt which might have said, *Puneeh*, and he knew the old bear was in the game. Also, as he listened closely, he detected the angry voice of Hatch, the rasping tone of Bishop, but he listened in vain for the fourth brother, Teegre.

Something in that *ducki* game, fast and furious, something with rising wrath and threatening tone filled him with desperate eagerness to go in and see what it would do. It looked doubtful that such a heated thing as that could cool off without an explosion.

It was hard to make a guess what all this could mean, but surely the little sister was not there—this camp was not hidden at all. And he could see what appeared to be all the squaws of the camp crowded in the

doorway of that one *wickiup* as they craned their necks to see the unusual game.

An idea struck Posey—a wonderful idea. He listened again and still failed to hear the voice of Teegre. If Teegre were there he was silent, which meant he was not there. Anyway there were but three ponies under the tree.

Posey crept back to his horses and began making a big circle around the camp looking for tracks, keeping in as near as possible without being seen. He bent low towards the ground as he rode and no marks on the earth escaped his gaze. He stopped short: three horses had come in from the thick cedar country on the point to the north—he had it: Three riders had come in from the hidden camp to the *wickiup* of the Rooster boys for a big swing at *ducki*.

With eager haste he traced those three tracks back towards the big cedars of Peter's Point. Three miles away in the tangle of tall cedars, a dog barked somewhere ahead of him and he stopped with his two horses to listen. What should he do now? It was late afternoon, and this was without doubt the place he had been hunting, the hidden camp where Toorah was held captive. Teegre might be there on guard, or the squaws might be thought equal to the task since the run-away had her hands tied.

At all events, Poke was not there, with his abominable hogstring, but he and his brothers would come, and the darkness would be more hazardous than the day.

MOVING his horses away from that secret trail, he hid them in the brush and crept in to spy on this camp as he had done on the other, the same as he had done on a hundred camps in the last year. That dog continued to bark, and other dogs joined in as if they would come out and advertise his presence. The only way to quiet them would be to withdraw, otherwise he would

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THE OUTLAW OF NAVAJO MOUNTAIN

have to go boldly in and face them.

Teegre might be there, or the wife of the dread cavalier might be the chief guard. No difference, he was prepared to face even the old grizzly with the hogstring, for this was a tremendous moment—the supreme moment. Assuring himself of his pistol and his knife on his hip, he marched straight for the old bear's den.

Three yellow dogs met him halfway and he fought them off till he stopped in surprise before the doorway of a *wickiup*. And there in the rude entrance to her abode stood Poke's squaw waiting to see what kind of animal had attracted the dogs.

"Puneeh!" she shrieked in anger and surprise, urging the yellow curs to drive him away.

Quick behind her Toorah appeared, trying to come out. She ordered the dogs to come back, and crowding out through the opening tried to throw at them, but a rope tied her wrists. She had advanced well out into the rude dooryard when the older woman seized her to drag her back.

"Posey, *tooish apane*," she called, turning her face appealingly towards him.

He kicked the dogs right and left. With his knife ready in his hand he stabbed one of the snarling furies in the side and leaped to the struggling women. Two of the dogs attacked him again—he tripped over one of them and fell, and all the time he was vaguely aware of someone calling and coming from a camp nearby.

On his feet again he sank his knife in a second dog, and snatched the girl from her determined sister-in-law. He slashed the rope binding her wrists and turned to fend himself from Mrs. Poke or the dogs or whoever might be coming.

Toorah had gripped his hand as she did at Navajo Mountain, pulling him away. "*Tooish apane!*" she panted, "*Teegre!*" And she pulled him in the direction from which he had come. They must hurry, Teegre was very near.

Holding firmly to her soft hand he pulled her after him between trees and through a maze of brush towards his horses.

This was a continuation of that wonderful dash they made together through the thicket of birch willows at Lasal. But years of waiting and hunting and cherished hopes long

deferred had intensified its joy a thousand fold.

Panting and eager they thrilled with new life in every pulse. When they reached the horses he boosted her to one saddle and he sprang to the other as someone came crashing through the brush near behind them.

He struck a lope on the first jump, and she rode close behind. Over rocks, down banks, they made a desperate scramble to put distance between themselves and that howling camp behind. They must reach the mountain and the tall timber, but that camp of the Rooster boys and the big *ducki* game lay squarely in their way. To miss it they would have to cross the deep, rugged canyon instead of following the trail through smooth country around its head.

No, Teegre had no horse in camp, Toorah said, but he would soon get one. He would warn Poke and the four brothers would follow them with relentless fury.

Posey led the way down a cedar-grown swale and they looked desperately for a place to get off the precipitous rim into Peter's Canyon. The edge dropped abruptly before them—no way to go—they halted in a great fluster—should they go north? or go south?

Into the anxious hush of their short pause broke an ominous sound: hoofs—beating hoofs—coming with mad crash from towards the camp of the Rooster boys. Two cedars hid the fearful couple from view on the east, but their only escape was to plunge down a forty-foot wall. She snatched his pistol from its holster. "*Tooish apane!*" she breathed in a loud whisper, motioning him to have his rifle ready.

On came the pounding hoofs—
(Continued on page 126)



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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 125)

smash through dry limbs, over brush, over rocks, neck or nothing. The desperate whack of whips mingled with panting of horses strained to the bursting point.

With bated breath and guns cocked, Posey and Toorah caught glimpses through the trees of Poke and Bishop riding as from the devil himself, too intent on watching behind to take one look right or left. On they crashed into the forest—on out of sight and their sound became dim in the distance.

The run-aways found a place to get their horses down the big rim and crossed in the least possible time to the west side of the canyon.

Straight for the tall timber he chose their course and she rode devotedly near behind him. Her warlike brothers might find their tracks, but they would not be able to follow them. In the field of grass and flowers ahead no clue would be left to indicate where they had gone. Before the fleeing lovers rose the great friendly mountain—blessed freedom—the sheltering arm of night.

Posey told her they would not go to Navajo Mountain; her people would be sure to hunt there first. Instead, they would hide in the wild lands beyond Wooden Shoes. No one would think of going there.

Daylight again found them deeply hidden in the wooded north slope of Blue Mountain, their trail traceable through the flowers and grass by nothing less than a bloodhound. Wonderful days followed. Whether clouds or sunshine they took their course by easy stages through the most remote regions and chose a resting place in a canyon beyond Deer Flat, west of Wooden Shoes. It was the limit of remoteness and security.

IN THEIR blissful solitude they gave no thought to her people nor to his. Why should they? The world was quite complete with just the two. They reigned supreme. Together they hunted deer and gathered fat pads of the big yucca. They found plenty to eat and abundance of grass.

Their canyon had but one place where a horse could get in or out, and by laying a dry limb across that entrance, they converted the canyon into an enclosed pasture. Some days in their little hangout they

didn't even saddle their horses or leave their fire. Still they liked to ride frequently back across Deer Flat and look from the top of Wooden Shoes for any indication of human life on the mountain.

One morning as they rode up the canyon toward the entrance, they found strange tracks, tracks of ponies other than their own. They found the print of a man's moccasined foot—two men! and careful examination of the tracks showed they were of Pah-Ute moccasins.

Two men had gone down the canyon and might be even now at the fire in their little hangout. They slowed down to a standstill and examined the tracks with uneasy surprise. No mistake, two men had been there but a few minutes before. From bending over those unwelcome marks in the dust they listened with bated breath only to hear the wind sighing among the trees on the hillside.

Why had they not met those prowlers? Surely some hidden evil was plotting and skulking around them. No telling who it might be—no telling what cruel advantage they might already have in their hands.

Posey and his bride would fly from the canyon—fly anywhere before it was too late. They whipped up to a lope, but at the foot of the hill they heard a sound like a voice.

That voice-like sound came again, giving them a cold and creepy sensation. Then they discovered someone hiding behind a tree on the trail above them, somebody who was making sure they should not leave the canyon.

She seized his pistol and motioned him to be ready with his gun. It was a foolish hope, their guns were of very doubtful use.

They paused in vexed bewilderment. "Let's go back," she suggested, the sparkle of alarm in her black eyes.

WITH THEIR first move to go back down the canyon, a familiar voice called from that tree, ordering them to stop. At the same time they heard another voice below—or was it an echo? They waited—no escape. From behind that tree came a sombre form with a wide black hat and a vertical, inky mustache hiding his mouth. He descended the hill slowly towards them.

"Punechi!" he grunted, "You

THE OUTLAW OF NAVAJO MOUNTAIN

sneaked in there when I was away." He carried his gun in his hand but he showed no intention of using it; surely he had someone with him or he would not venture so carelessly towards them. "If I had been there, you would have been treated as the sneaking coyote you are," he went on, "Now I have you in a trap."

"Trapped coyotes can bite," hissed his sister, half raising the pistol.

The old bear simply frowned and lifted his hand with cautioning gesture. "Don't do it—I'm not hurting anybody."

"What has he done that you should kill him like a coyote in a trap?" she demanded, lowering the weapon, and glancing from side to side for his hidden confederate. "Am I your horse that you keep me hobbled and guarded? When I get away you trail me up and drag me back like a slave. And now like an old bear you are after me again."

Poke met her fury with calm silence—he seemed to be almost sympathetic—they could not understand it.

Still Toorah glared at him in hot resentment, refraining from the weapon in her hand only through fear of his helper who might shoot her in the back. "Kill us!" she cursed with clenched teeth, "Kill both of us!" and she faced him defiantly as a game little animal crowded to the wall.

Still unruffled and with that strange, uncomfortable look as if burdened with some hidden and grave concern, the old bear regarded his baby sister thoughtfully. "I didn't follow you," he declared, "I didn't expect to see you—didn't know, till this morning you were here."

"If you didn't follow us, why are you here talking of killing us like coyotes in a trap?"

"Listen," and still he was not angered. "A bad, bad thing has happened." Then he related the tragedy which, ever since that time has been written as a red paragraph in the history of San Juan County. It happened about the time Posey found the hidden camp in the cedars, but it happened in the big *duck* game in the Rooster *wickiup* near Peter Spring. A fierce quarrel developed, Posey heard the beginning of it, but as it rose in fury, the Rooster brothers killed Hatch, and then Poke and Bishop killed the Rooster brothers. Old Rooster and his friends, wild for revenge, pur-

sued Poke and Bishop as they fled for their lives. In their first wild dash they had almost run over Posey and Toorah without knowing it, and then they had turned to the remote quarter west of Wooden Shoes as the most likely place to escape all pursuers.

Before Poke quit talking, Bishop came up in sight with two horses from below, and he waited while Poke answered Toorah's questions about the killing.

Turning to Posey the old bear's face resumed its grizzly lineaments. "Skunk! Apostate pup!" he grunted in aversion, "But I'm going to give you a chance on one condition." Then he demanded ten horses in payment for his sister, ten horses broke to ride. And Posey was to return with flour, bacon, and other items of food to the canyon, report conditions on the outside, especially the activities of Rooster and his hostile gang.

Posey accepted without argument, and when Poke stepped aside and motioned the couple on up the trail, they went promptly.

Victory again! The trouble had really turned out right, and Hatch, the horse-thief, was dead—Haskel's strong medicine.

What were ten horses in a country lousy with horses? And what the price of a grubstake and a few trips back to the hangout west of Deer Flat? The skunk would win favor by doing it even better than they expected.

Straight over the main trail and in broad daylight they headed for the home camp in Cottonwood. This marked the dawn of a new era in Posey's life, the happy, golden era too good to last.

The proud moment of victorious arrival with Toorah at his old father's *wickiup*, was the bright moment in Posey's life never to be forgotten. It was a memory to amplify the sting of changed conditions and distracted fortunes ahead.

He filled Poke's orders to the last trifling particular. Besides that, with sweets and other pleasant things added to the order, he bid for favor by cheering the lonely days of the old bear's exile. He delivered the stipulated number of horses, guaranteeing to make good any one which might be replevied, a weakness to which he knew these horses were subject.

(To be Continued)

George Washington—

Biographers say that early in life he mapped out a plan of business activity and then bent every effort toward achieving his goals.

Abraham Lincoln—

"I will study and prepare, and perhaps my chance will come."



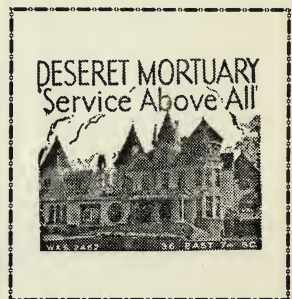
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LET'S SAY IT CORRECTLY

ANALYST—This has only three syllables and, although it means one who makes an analysis, it drops the *is* and adds a *t*. The first syllable is pronounced with the *a* as in at; the second *a* is pronounced as in the word sofa and the *y* has the force of the *i* in it. The accent follows the *an*.

February—has two *r*'s in it—each one of which is pronounced. The accent follows the *feb* syllable, the *e* pronounced as in the word met; the *u* is sounded as in the word foot—and is preceded by an *r*; the *a* is sounded as in met; and the *y* as in it.

Genuine—the first *e* pronounced as in the word met; the accent falls on the *gen* part of the word; *u* is pronounced as in the word unite; the *i* is short as in the word it. We Latter-day Saints are firm believers in the Word of Wisdom and should not put the wrong pronunciation in the last part of this word.

A "BORROWER" HAS RETURNED

Don P. Skousen
Attorney at Law
315-316 Phoenix National Bank Bldg.
Phoenix, Arizona,
October 1, 1936.

Dear Editors:

I DID NOT subscribe for the *Era* this past year, partially because no one solicited me and I wanted to see how well I could get along without it, so I borrowed, and borrowed and borrowed. After returning the borrowed property, however, I had no *Era* to refer to in some matters which I wished to check.

Your current topics induced me to watch more closely for corroborative news items. Your varied literary style and subject matter gives one a choice of discussions or direct fact gathering. This latter is difficult to master yet elementary to the analytical mind. Your poetic column often carries one from the "humdrums of life" into the sublime. Your contributors are from every corner of the globe, representing wealth, comfort and poverty, students, preachers, farmers, scientists, poets, and business men, yet all in all their minds are unwarped by traditions and heresies, their motives noble and their ambitions high; their attainments often scientific and scholarly. This is the reputation of the *Era*. What more can one wish for to indulge his mental gymnastics?

I hope the *Era* will continue to maintain its standard of good news, style, subject matter and reputation.

Enclosed you will find my check for \$2.00 in return for which dispatch me the *Era*.

Very cordially,
(Signed) D. P. SKOUSEN.

Lawick, Norway, Aug. 27, 1936.

Dear Editors:

FOR SOME unknown reason there seems to be something inside me, prompting me to "take five" and jot down a missionary's gratitude for the sending of the *Era* to far-off Norway, to us that are temporarily separated from Zion. This "prompting" was first felt while reading in the July edition President Grant's article, in which is stated that it took \$30,000 to send the *Era* to the missionaries. This sum must have meant "sacrifice" to more than a few individuals, and, although my companion and I are but two of the many missionaries receiving the *Era*, we nevertheless feel deeply and personally indebted to the supporters of this courtesy, as reading the words of our Church leaders fires the flame of ambition and kindles a stronger desire to get out and do that which we came out here to do. Yes, you can feel confident that \$30,000 investment will never become "worthless stock."

Allow me also to add that a magazine with a better selection of articles and stories just isn't printed and that a copy of the *Era* is welcomed as much as a letter from home.

Sincerely,
RICHARD JORGENSEN.

PROOF

GOLF WIDOW: "You think so much of your old golf game that you don't even remember when we were married."
Bug: "Of course I do, my dear; it was the day I sank that thirty-foot putt."



HE REPLIED, LAMELY

MACPHERSON (hoping for free advice): "Doctor, what would I do for a sprained ankle?"
Doctor (also Scotch): "Limp!"—*The Epworth Herald*.

THREE TIMES AND OUT

HE (with hands over her eyes): "If you can't guess who it is in three guesses, I'm going to kiss you."
She: "Jack Frost, Davy Jones, Santa Claus."—*Smith's Weekly* (Sydney).

EVEN THE WOLF FEELS PITY'S PANGS

POET PETE: "Burglars broke into my house last night."
Friend: "Yes! What happened?"
Poet Pete: "They searched through every room, then left a \$5 bill on my bureau."—*Pathfinder*.

CALAMITY AVOIDED

"CONGRATULATIONS, my boy!"
Friend: "But you just said that I flunked out of medical school."
"Ah, but think of the lives you have saved."—*Northwestern Purple Parrot*.



"WEIGHT PUT on by overindulgence in malted liquors can be taken off by a series of reducing exercises," says a doctor. No. 1: Move the head firmly from side to side when somebody suggests another half-pint.—*Humorist* (London).

EXHIBIT A

"THAT GIRL over there shows distinction in her clothes."
"You mean distinctly, don't you?"—*Boston Transcript*.

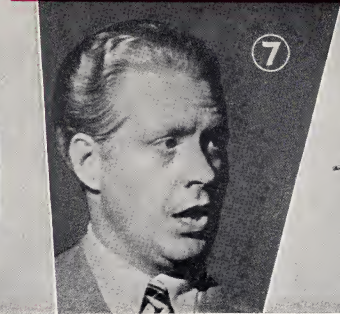
"BOSS, I am entitled to a better position!"
"Right! Try sitting up straight at your desk."



STARS THAT SHINE

in the radio skies. These CBS artists help make your days and evenings pleasant. Tune to KSL and you will hear: (1) Floyd Gibbons, Thursday, 8 o'clock, for Colgate-Palmolive; Saturday, 7 o'clock, for Nash. (2) Frances Langford, Friday, 7 o'clock, for Campbell Soup. (3) Al Jolson, Tuesday, 9:30 o'clock, for Rinso. (4) Deanna Durbin, Sunday, 9 o'clock, for Texaco. (5) Franklyn MacCormack, Monday through Thursday, 9 o'clock, for Wrigley. (6) Wendell Hall, Sunday, 8 o'clock, for Gillette. (7) Nelson Eddy, Sunday, 6 o'clock, for Vick's. (8) Rubinoff, Sunday, 4:30 o'clock, for Chevrolet!

THE STARS THAT SHINE ARE COLUMBIA STARS! TUNE TO KSL!



KSL

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**THE VOICE
OF THE WEST**

When the Winds of Adversity Blow *Will You Be Able to Stand Your Ground?*



CONSIDER these trees on the mountain top. Their brothers have succumbed to the destructive forces of nature . . . wind, snow, drouth, lightning, slides. Only the strongest remain.

How like man! When adversities come the weak go first and only the fittest remain . . . and the fittest are those who have prepared in advance to meet adversity. To be able to stand your ground when adversity comes, have plenty of life insurance protection . . . with its cash reserves in time of decreased earning power and its primary values in case of total disability or death.

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